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THE
EARTH'S USE IN THE UNIVERSE.

BY
REV. J. *John* FOUNT MARTIN. ✓

Nashville, Tenn.



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By J. FOUNT MARTIN.

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To All

IN WHOM CHRIST, THE TRUTH, STANDS HIGHER
THAN SELF OR SECT, THESE WRITINGS
ARE FRATERNALLY INSCRIBED BY
THE AUTHOR.

Who created all things, by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord.

EPHESIANS iii. 9-11.

INTRODUCTION.



THIS book was not made; it grew. Many years ago the seed-thought, viz.: the Why and the What of Man's existence, was planted in the soil of the writer's mentality, and from it a tree has sprung up, the fruitage of which is this series of papers.

The thought came, demanding expression, and by slow stages it has worked out its own formulation through whatever capacities of rational receptiveness, literary ability, and spontaneity it found in its agent.

The latter claims to be regarded in the work in nowise, beyond the having been faithful in recording the truth as given him.

The book is sent forth without the slightest anxiety as to its reception. Such readers as are prepared for its truths it will find.

Some of the results to which, by intuitive perception and logical deduction, the writer has been forced, were, to him, as startling as at first glance they may prove to the reader. But loyalty to the Truth has held him to his conclusions, whatever they might be. The thought has not been restrained, diverted, or emasculated, but faithfully written.

The wide range and diversity of subjects discussed are unitized by being grouped around the central idea.

A brief biographical sketch of the birth and growth of the thought of which these writings are the outcome may be appropriate and not uninteresting to the reader:—

Twenty-five years ago, I (the writer) went out from the Theological Seminary equipped, as I supposed, for the work of the Gospel Ministry. But I soon came to the conclusion that I was very poorly prepared either to teach or to lead. My learning was mechanical, of the memory only, and not at all organically my own in life or thought. My preaching was of necessity largely parrot-like. I had simply imbibed my theology, having received it as true only on the ground of external authority. I had not developed the capacity, nor had I the time, to think for myself. My inquiries had not been directed to the answer of the question, "What is Truth?" but only, "What have others for me determined to be Truth?" My preaching was wanting in vitality. It was not the preaching of Christ, but talks about him. I believed the Bible and knew Christ as the Saviour, but my theological views were all awry, and my intellectual convictions had no root in spiritual rationality. My perceptions of God and of his dealings with man were those of an arbitrary Judge rather than the out-working of Infinite Love and Wisdom along lines fixed and determined by eternal law.

I became dissatisfied. Thought was awakened. I was impelled to seek the rationale of Christian truth. Like the mythic Jason of old, I set out on a voyage in quest of the golden fleece. Ere long my mental

bark encountered storms, fogs, and breakers. Authority having been cast aside, I was left without any anchor whatever, and my biblical compass was to me comparatively useless. As yet, I had learned to see but one side of truth, and that was the outside, the sense appearance. I was endeavoring to construct a theological astronomy with man as the earth-center, around which the Divine Sun revolved. The result was endless confusion. System after system I examined, and like a shuttle-cock was thrown from one to another—from Calvinism to Arminianism; from Unitarianism to Trinitarianism; from Universalism to Annihilationism, etc., and was impaled on the sharp points of the inconsistencies of each and all. My hair grew prematurely gray in the agony of the mental conflict. I became discouraged, and like a drowning man, grasped at straws.

The craft of Spiritualism came floating by, and I took passage. But ere long, my voyage I found tending through a region of dense fog, laden with poisonous vapors.

I next shipped aboard the bark of Ecclesiastical Swedenborgianism. Thence for a time my voyage was through calm waters and under clear skies. Or, to lay aside the figure, I found in Swedenborg's writings the foundation of a rational conception of truth and for the time being was inexpressibly charmed. They afforded the mental pabulum which I, in my then stage of development, needed. I greedily devoured his philosophy and paused not till I had become acquainted with the writings of other leading kindred thinkers.

Again, however, dark clouds overcast my mental and spiritual skies. The spiritual and moral results of my philosophy were not satisfactory. My course in that direction tended to remove me from sympathy with my fellow-man, and imbued me with a spirit of cold, complacent pharisaical intellectualism. Judged by its fruits, I was compelled to say of my new-found thought-solvent, "Thou art weighed in the balance and found wanting." Despair settled down upon me. I could neither cease thinking nor find a consistent solid basis for thought. I tried to force my mind into business channels. But all in vain. I was urged onward by a spirit of investigation that I could not successfully resist.

By this time, however, I had gotten hold of the Key which has proved to me the means of opening out into the broad highway of eternal truth. That Key is the answer to the question, "What are we here for?" "What is the object of our existence?" The answer is stated by St. Paul in the language which forms the text for these writings: "God created all things, by Jesus Christ, that now unto principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord."

With this Key in hand, I turned to the volume of History. To my joyful surprise, I was for the first time led into a clear perception of history as the unfolding of a Divine purpose toward a predetermined end. Casting my eye down the ages, I saw each

period falling into its place in harmonious relation with every other as being but the expression of the degree or phase of evolution at that point in the general movement. I saw that the Divine Incarnation being the end of our race existence, the birth of Jesus Christ was the pivotal point of our race development; that the ages preceding, with their historical experiences, were the preparation for that event; that the ages following were the unfoldment of the race under the quickening Spirit flowing out from the Divine humanity, and that all looked toward the predestined goal of a perfected Divine humanity in the whole race as symbolically sketched in John's vision on the Isle of Patmos and recorded in the Book of Revelation. I was thus enabled to determine measurably the advance already made in our race-evolution, the status of our present age, and the signs of the times of our day.

I next turned to the laws of Nature. I saw that if the Divine Incarnation of and in the Christ was the end of our world-existence, then all nature must be an expression of it. Her laws must be symbolical outworkings of this central truth. This fact I verified by application of the principle to nature. The birth and life of Jesus Christ I found to be the antitype of the laws of evolution, from the mineral up to the spiritual man in the Christ, and the facts of nature to be representatives of spiritual truths in relation to this great central doctrine. Thus nature became a Divine Book, revealing God in all things.

In the process of these investigations, I had been

led back from phenomena to Him of whom nature speaks and had taken my stand in the Absolute. Here my inquiries took on a more philosophical cast. The questions: What is God? What is man? What is the constitution of phenomena? What are man's relations to God and to nature? next engaged my thought. Here, as before, the Divine Man became my center and guide. In him I could read the lineaments of God and man, and from him learn man's relations to both.

Suffice to say, that from the Absolute as the great center, with my magical Incarnation-Key in hand, I have radiated outward along every line of thought and investigation and have found this key at every step, the open sesame. For myself the long-sought-for mental rest has been found.

The results, I have embodied partly in these writings. To every man is given his own work. Herein, I feel, lies largely mine. That the hand of an All-Wise Providence has guided me in my wearisome search, I feel assured. That I have made mistakes is to be expected. Only one infallible being has ever lived on our earth. One thing I claim, and that is that I have given faithfully the truth as it has been given to me. The literary features of the work are not what I could wish, nor what they might have been under other auspices. The writing has been done mostly amid very inharmonious surroundings and relations, and under the stress of adverse circumstances and mental conditions.

But such as it is, the work is sent forth. It claims

attention as a contribution towards the solution of questions which the Church of our age must solve or die. For the lack of such solution, atheistic mysticism on the one hand and agnostic materialism on the other, are eating out of the very vitals of the Christian system. The superficial clap-trap methods to which the Church is descending in the endeavor to make headway against the intruding foe, such as the noisy clanging of the Salvation Army and the sensational clamor of sentimental revivalism, is an indication of the shallowness of present thought and the straits to which, for lack of a solid philosophical foundation for the truth, we are being pressed. Of the reader I make only one request. It is that he shall treat himself and this work with fairness by not passing upon it a judgment formed from partial or limited knowledge of its contents.

One word as to the diagrams. They are not intended as esoteric symbols, but only as map-pictures of the thought, serving somewhat the same purpose that maps do in Geography. They have been found, in popular lectures, very helpful to the hearer, and it is hoped that they may prove equally so to the reader.

THE AUTHOR.



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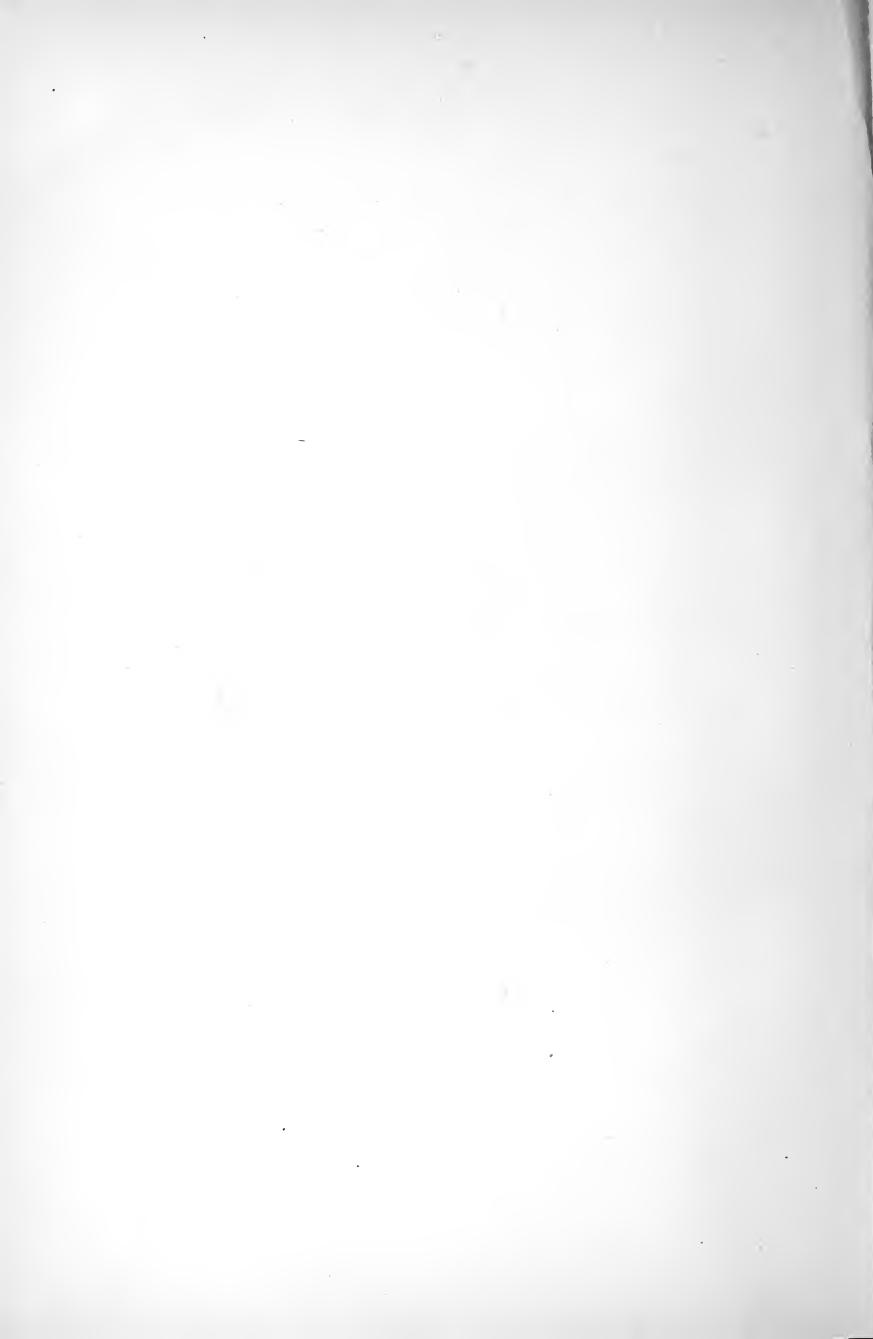
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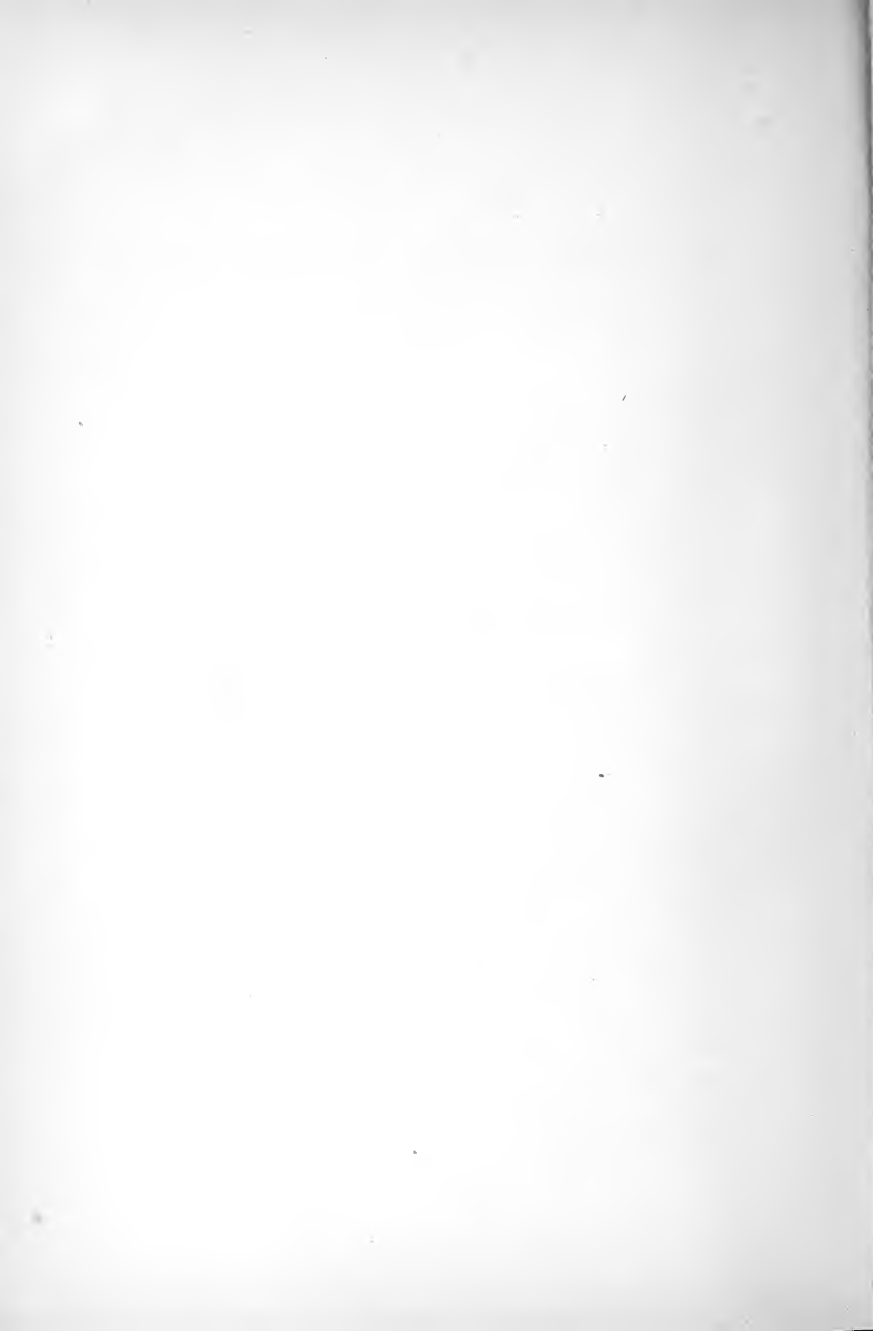
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THE EARTH'S USE IN THE UNIVERSE.



THE EARTH'S USE IN THE UNIVERSE.



I.

LETTER OF MISS WISE TO PROFESSOR FONTAINE.

MY DEAR TEACHER: I am in trouble. You will not so much wonder at this perhaps, for everybody in whatsoever condition has his own trials, but I am sure you will be surprised at the source of my present perplexity.

I know just what you are thinking now, as those kindly eyes look on this statement. "Some inconsequential girlish matter occupies her childish brain in the absence of life's more serious concerns!"

But let me remind you, my dear Professor, that I am no longer a child. You are thinking of me as I was in my school-days several years ago.

Mind, I do not regard myself as very aged yet. There is a social law against girls growing any older until they get married, but I propose to remain young, whether married or single.

This suggests what I want to write about. I suppose you take my statement about not growing old as a jest. I never was more serious. The fact that we can practically realize our true selves in God, and

thus largely control the body now, and that the whole race will eventually develop to the point where spiritual thought shall be supreme over all outer conditions, overcoming even death,—this, with a great many other wonderful and blessed things, my eyes have been opened to see.

I have been attending a class in metaphysics taught by a Madam Mystik. Her method is peculiar. It can scarcely be called teaching. You used to tell us that true understanding consists in knowing reasons, and that teaching is opening the way to the apprehension of causes. Mrs. M—— only affirms. She just says so and so is so without giving a reason. But the results are marvelous. Although her statements are what to ordinary apprehension seem the utterances of insanity, yet many, mostly women, and I for one, see them as verities. The statement of the fact to me carries with it and in it its own evidence. Still, while I see them as true, I cannot reconcile them with other known truths. For instance, I can readily accept her teachings that God is the All of Substance, Life, and Intelligence in the Universe. I intuitively see this, with many other wonderful truths connected with it and dependent upon it. But she further teaches that the sense world is a myth. I know that there is a truth here and yet a fallacy. I know that matter is not what it seems, but I am in a muddle as to what it is, what it is for, and how we are related to it.

Mrs. M—— had a large class, Father among them. You know he is inclined to be skeptical as to the

unseen. He at first annoyed Mrs. M—— by troublesome questions about reasons, but when he found she had none to offer, he gave the matter up; and while he has treated the subject since with outward respect, I can see that he does so only through courtesy.

Now, Professor, I am just longing for somebody to explain things so as to render them, to external thought, consistent and rational. I know there is a profound philosophy underlying all this realm of seeming which, when understood, will reveal in logical clearness the underlying reality. I don't care so much on my own account as for that of certain friends in whom I am interested. But I must confess that while I am not troubled with a shadow of a doubt, as to the *facts*, my own mind would be more at rest if I could have the detached truths of the system brought into consistent, logical relations.

Is it not natural, my dear teacher, that I should in my present strait turn to you who have in the past helped me over so many obstacles in the way of my mental progress?

Now, if possible, let the additional obligation be laid upon me of receiving aid to surmount this wall that rises so precipitously before me.

As I have intimated, women seem to enter into this truth more readily than men. You will perhaps wonder why I should expect in you an exception to the ordinary view of this subject by masculine minds. Well, one thing, I remember that in your teaching you frequently gave us glimpses of deeper meanings, especially in history and philosophy. I have before

me a lecture you delivered on the "Signs of the Times," in which you indicate a perception of the truth along the exact line in which I want light. I inclose an extract from it. You say —

"In the course of our race development, we are passing from the stage of sense-perception to that of spiritual rationality. Our age is one of the world's crises. The fountains of the great deep are breaking up, and a deluge is impending. All spiritual thought is being stifled by the choke-damp of a naturalistic, atheistic agnosticism. Not to ascend above this mephitic atmosphere means DEATH.

"The desideratum of the time is a rational interpretation of nature's phenomena as related to spirit; a harmonizing of theology with infinite ends of good, and a practical exemplification of the power of the Son of Man on earth to heal, not only the spiritual, but the bodily maladies of humanity.

"The Goliath of naturalism challenges the David of Christianity to deadly combat in vindication of the latter's claim to championship in the World's thought. The only weapons by which he can be conquered must be those wrought out in the forge of a true spiritual philosophy.

"Christianity must arm itself with the helmet of a philosophic understanding of our true being and of our relations to the Infinite; with the shield of a correct knowledge of the character of the phenomenal world, and with the sword of a perception of the specific use in the universe of our humanity. In other words, we must know the What, the Why, the

Whence, and the Whither of our race. Herein is the key opening the prison doors and releasing captive humanity from physical and spiritual thralldom; from disease, eventually from death."

Now, I can scarcely suppose that you have gone back, or have ceased your investigation of this momentous theme; and judging from your former position, I assume that you are still in advance, and hence are able to give the explanation we stand so sadly in need of.

I spoke to Papa about you, and he, with an incredulous smile, said, "The Professor probably knows as much about it as anybody else."

He joins me in a cordial invitation to you to visit us. Will you come?

Write soon and say, "Yes," to your loving pupil,

MARY WISE.

II.

ANSWER OF PROFESSOR FONTAINE.

MY DEAR FRIEND AND PUPIL: Your kind letter at hand. I most heartily sympathize with you in your mental throes. You are not alone in this. Many older, perchance not wiser, heads than yours are undergoing similar experiences.

I hope not to disappoint you in your expectations of me. I have been a life-long student of what is now occupying your attention, and, to my own satisfaction at least, have solved the problem, so that from my stand-point all is seen in rational light. The difficulties you suggest and many more rose up in my way, but eventually disappeared under the solvent power of the true spiritual philosophy. Without this philosophy, I should have occupied the position of your father and most other thinking men on this subject. Woman stands less in need of such help because she gets at this truth from an interior way, for a reason we shall see when we come to examine the philosophy of sex in relation to this movement.

Thanks for your kind invitation to visit you. Other engagements prevent my accepting at once, but I hope to do so ere long. I will, however, take pleasure in writing you on the subjects of your inquiry.

In my letters, we shall follow a systematic course. First, we shall treat of phenomena, or appearances in nature, which symbolize interior causes; second, we shall consider the infinite source and origin of all things, and the human ego in its relations to the infinite and to phenomena; and finally, we shall endeavor to show the present status of our race in its development toward the end of its existence.

I may here remark that the chief obstacle to clearness of thought upon all this subject has arisen from a lack of comprehension of man in his interior and exterior relations. Our ego or complete selfhood is made up of two factors, viz.: being and existence. By the former term, I mean man, as the immediate offspring of the Infinite Father and co-eternally existing in him; by the latter, his conscious, time and space existence by which he is endowed with self-conscious individuality. Without the recognition of both these, together with an understanding of their relations to each other, there can be no completeness of view, but only partial glimpses, in any direction. For the most part, external man, including what we term material existence, has alone been recognized as substantially real. Man has been supposed to be spatially separated from God, and nature has been assumed to have a subjective basis of existence independent of man. On the other hand, those who have penetrated beyond this phenomenal seeming to a perception of man's real being in God, have for the lack of a philosophical nexus between the interior substance and the external shadow, straightway

EXPLANATION OF PLATE I.

I. Man's evolution from being in God to perfected existence in nature is portrayed in the diagram, as a river which takes its rise in the first phenomenal appearance of outraying life as nebula, and flows onward to its end in a full developed individual manhood in conscious unity with God.

II. The Key to the understanding of man's evolution is to be found in the answer to the questions as to the Why, the What, and the Whence of his existence,—why man is, whence he came, and what his final destiny.

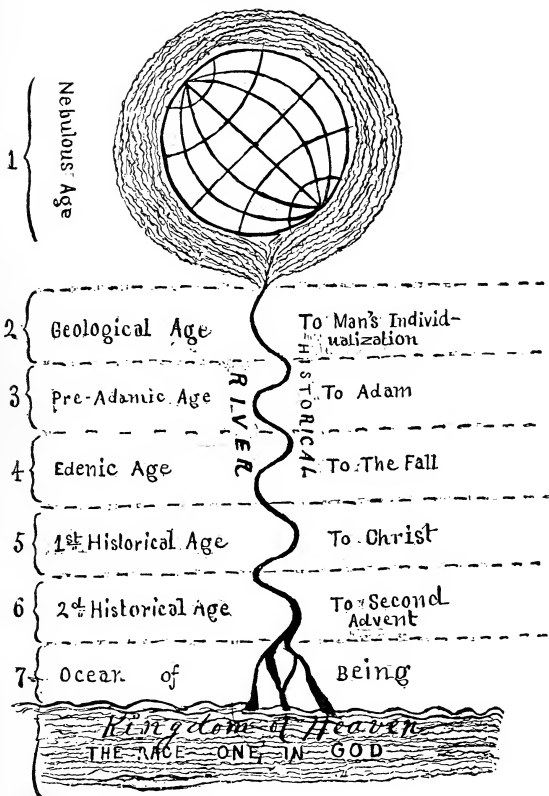
III. The several steps and phases of our race-evolution are sufficiently indicated in the diagram. Full explanations of these will be given in other connections.

IV. The flowing of the river into the Ocean of Infinite Ends, in whose placid waters evil is swallowed up, etc., will also be explained hereafter.

V. The fact of there being just seven ages will be found to be not arbitrary nor accidental, but symbolic of eternal principles in the Infinite One.

VI. The first Historic Age is an evolution of a conscious religious selfhood descending successively from the Spiritual to the lowest sense plane; the second Historical period has been an ascent of the race-consciousness by influx of life from the glorified Christ.

Plate I



EXPLANATION OF PLATE II.

I. God as the Infinite Father, Love, becomes formulate in the Son (Wisdom, Spiritual Humanity), and thence is embodied or expressed as individualities in natural humanity.

II. History is a process of development or evolution of the race from the innocence of infancy to manhood, and thence to Divinehood in conscious unity with God.

III. The Paradisiacal Man had his consciousness in God, reposing upon and in the Divine as a babe upon its mother's bosom. Consciousness was in the devotional range of faculties.

IV. Lapsing from this consciousness, the race descends upon the plane of the Rational faculties, and thence upon the Perceptive plane. At the lowest point of sensualization, the race having been prepared by its previous experience for that event, the Christ came. That is, the Divine manifests itself in the lowest degree of thought and feeling.

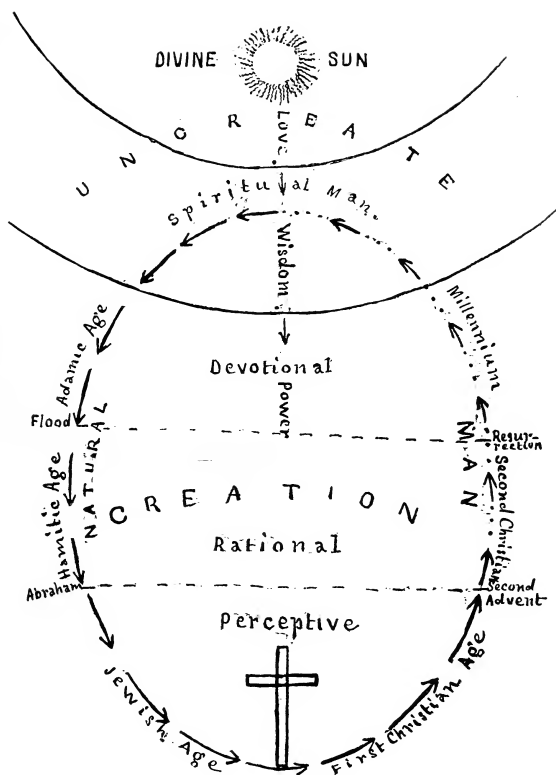
V. From this lowest point of decadence, the race, through the outgoings of the Holy Spirit from the risen Christ, begins its ascent back toward God-consciousness.

VI. In this ascending evolution, it has completed one cycle, has arisen out of the perceptive, and is passing into the rational degree. The distance yet to be traversed is indicated by the broken line.

VII. The characteristic of our age, therefore, is to be the entering into a true spiritual understanding of God and of phenomena, and of our relation thereto. We are in the dawn of a true spiritual philosophy.

VIII. The Age of Love follows, which is to consume evil by the immediate presence and indwelling of God. God is to have his tabernacle with man.

Plate II



denied the latter as having even a representative value or existence in any sense whatever. Let it be our effort to get at the philosophy of this whole subject and harmonize the conflicting elements.

Nor need we hesitate on account of its profundity. All great truths are simple when we understand their basic principles.

I inclose you a diagram (The Historical River, Plate I.) which presents to the eye in broad outlines the course of thought which I shall ask you to traverse with me. Please study it carefully.

I also inclose another diagram which I term "Man's Historical Orbit" (Plate II.). In this, I have endeavored to portray the course of the race-history from the Paradisiacal man of Genesis in his seeming retrogressive development down to the birth of Christ, and thence the ascent back toward God, through the Divine radiating from the Word made Flesh. You will perceive that as marked on the chart, the race in its course has, in our day, just emerged from the plane of sense perception, and is now developing upon the range of the more interior degree, which may be termed "The Spiritual Rational." We may have need to refer to these charts again. For the present, please fix in your mind the fundamental features as far as indicated.

Now let us consider the question as to the meaning or end of our existence; that is, the use in the universe which our race is designed to fulfill.

Of course, a general answer can readily be given, viz.: that we might be happy in the knowledge and

love of God; but this is too general for our present purpose. My question looks to the *specific* use of our particular race. The object of all created intelligence is, in the language of the catechism, "to glorify God and enjoy him forever." What we want to know is, our use as distinguished from that of other peoples in the universe; for instance, the inhabitants of Mars, Venus, or Jupiter.

We may assume that all humanities throughout the whole realm of existence constitute one grand unity in God. The people of each solar system and of each planet occupies a place of its own and performs a function peculiar to itself, in its relation to the whole universe, just as each organ in the individual human body occupies a place and performs a definite function therein. We may assume further that whatever end God designed in the creation of a people will inevitably be accomplished. There can be no marplots in the Creator's works or purposes. Whatever his Infinite design in bringing our humanity into existence will come to pass.

Not only so, but our physical world with all its appointments; the peculiar mental and moral constitution of our race; its historical development under the antagonistic forces of good and evil; every fact and phenomenon pertaining to our entire existence and history, must be essential factors in the working out of this end. To assume that anything can fail to subserve the purpose of its creation, is to postulate that a world and the universe may fall short of their design. This is to charge God with weakness or folly.

But some will say, "What presumption thus to attempt to pry into the affairs of the Infinite One!"

Not at all; it is not presumption, but is rather a duty for man to learn all that his finite capacities can comprehend.

Again, it may be objected, "Suppose we get an answer to the question proposed, *Cui bono?* — what is the good? how does it bear upon the subject in hand?"

In answer, let us illustrate by a watch. Suppose it to be taken apart and a complete description given of its various parts — its face, its case, its hands, its springs, and all. Now let one who has never seen a watch carefully study the description so as to get a clear conception of every part. Of what value would such a knowledge be without a further understanding of the use of all this mechanism as a machine to mark off time?

So the world of nature and our humanity is a big machine. Every part looks for its explication to the end for which the whole exists. Not to understand that end, is not to comprehend anything about it thoroughly. Unless we know what we are here for, we can understand very imperfectly our mental and moral constitution; our relation to God and to other humanities; our relation to the phenomena of the physical world; the nature of our historical development — whence we came, whither we tend, and why; the origin and use of evil, and so on. Until this question is answered, over every door of knowledge must be inscribed "Mystery."

As to whether our Heavenly Father has supplied us the means of answering it, opinions may differ. The *a priori* assumption would be that he has done so. I think the Apostle Paul gives us the clew. Please turn to the Epistle to the Ephesians, third chapter, ninth, tenth, and eleventh verses. Take away the semicolon after the word "things" in the ninth verse; this gives the true sense. The passage now reads as follows: "Who (God) created all things by Jesus Christ, that now unto the principalities and powers in the heavens, might be known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

Let us analyze this Scripture. The propositions are —

1. God created all things.
2. He had a definite purpose in this creation.
3. That purpose was from eternity.
4. That purpose was a Divine incarnation in our humanity.
5. That purpose was to be accomplished through the medium of the Church; that is, through our race gathered together into one grand unitary body, of which Christ is the head.
6. The ulterior object or design was to use this body, called the Church, as the means of more fully revealing himself to the universe.

This seems to be plain and conclusive of the matter in question. The specific use of our humanity lies in its being the medium of a Divine incarnation, in order that through it God may more gloriously shine out

EXPLANATION OF PLATE III.

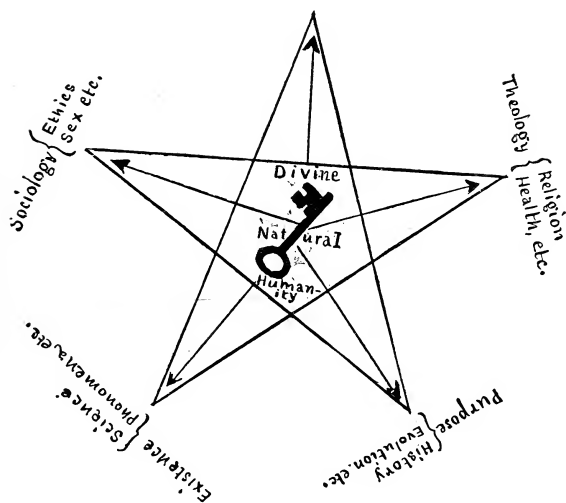
I. The Divine Natural Humanity, the Christ, — God organized and expressed in ultimates, — is represented by a star and a key, in accordance with the words of Revelation, "I am the Bright and Morning Star. . . . He that hath the Key of David, that openeth and no man shutteth, and shutteth and no man openeth."

II. The Star rays point to the five great realms of Knowledge; viz.: Being, Existence, End or Purpose, Theology, and Sociology.

III. In the Christ alone is found the Key opening out into all these realms of knowledge. From him alone proceeds the light by which they can be seen and understood.

Plate III

Being { Philosophy
Causation, etc.



and reveal himself for the good of all other humanities. Certainly, use enough and specific enough, one would think, to satisfy the most exacting.

The prime difficulty in the way of the acceptance of this thought is its illimitable grandeur. The idea of such a destiny awaiting man is overwhelming. What! is our race, the inhabitants of this little speck in space, to be organized into a unity with the Infinite Creator of all worlds, and to be used by him in universal manifestation? The natural thought rejects such a conclusion in derision.

But the Apostle asserts it. And besides, the theory carries with it the evidence of its verity in that being placed at the center of vision it elucidates and harmonizes all knowledge. Science, philosophy, history, theology, ontology,—all take on a meaning of transcendent grandeur and clearness when considered in their subsidiary relations to the great truth of the Divine incarnation in our race for universal ends.

The history of past thought shows that without the explication given by this idea as the central truth, all is confusion and disharmony. Religion has ever been at war with scientific fact and rational thought; science has been studied as men use the dissecting-knife, operating upon a body from which all life has departed; Philosophy, with no pole star to guide her, has utterly failed of her proper function, viz.: the wedding of phenomena to its infinite principle; and history has been a stream having its source in no whence, flowing through an indeterminate land of nowhere, and emptying into the ocean of no whither.

But from the heights of the supreme truth that the very end of our being — that which is the center and life of all truth appertaining to our mundane sphere of existence — is the ensouling of the Infinite in our humanity as a medium for the outraying of Infinite Love and Wisdom to universal worlds, the vast landscape of knowledge at once assumes harmony and consistency.

Pardon my asking your attention to another diagram (Plate III.). My teacher habit of projecting truth in geometrical forms must be my excuse for this. I call this chart the "Key of Knowledge." It is a star inclosing a key, encircling which are the words, "Divine Natural Humanity," the star rays pointing toward the five great divisions of knowledge.

The general idea is, of course, easily seen, viz.: that the Divine Natural Humanity in our race, of which Jesus the Christ was the first representative, is the center from which radiates light on all subjects of thought, and whence alone they can be seen comprehensively or clearly, and that this is the Key which alone can unlock the door leading into every avenue of knowledge.

These symbols are used in the Bible to designate Christ. Balaam saw him rise as the star of Jacob. His star appeared to the wise men of the East and guided them to his cradle in Bethlehem. In the Book of Revelation, he says of himself, "I am the Bright and Morning Star," and again, "I am He that hath the Key of David; that openeth and no man shutteth, and that shutteth and no man openeth."

Now, if you will attentively consider the matter, you will see that the realm of knowledge is logically comprehended under five divisions, viz. : Being, Existence, End or Purpose, Theology, and Sociology. The first relates to the origin, the principle, the cause, and internal constitution of all that is ; the second deals with external or phenomenal appearances — science coming under this head ; the third includes all the processes of development, whether of nature or of humanity ; the fourth embraces our conscious relations to God as manifested in religion, mental and physical health, etc. ; while the fifth comprehends the relations of humanity, social, domestic, political, etc.

And still further, you will perceive that in Jesus the Christ is found the key opening out into all these realms of thought. For instance, he reveals to us in himself what we are in the Infinite Father and our spiritual relations to the Infinite. He also tears off the mask of seeming subjective reality from sense appearances and enables us to perceive the true character of phenomena with its laws, including our own mortal minds and bodies. In the Divine Incarnation, we get the clew to our historical development. Herein, alone, can we get an understanding of what our race-experiences mean, and whither our course tends.

Again, he taught and exemplified in himself, man's conscious relations to God and to his fellows. The Fatherhood of God and the brotherhood of humanity, by him and in him, are, for the only time in history,

revealed, and revealed so clearly that the mind open to their reception cannot fail to understand.

I may remark, in closing, that we are just now coming to the point in the unfolding of the ages when these great truths shall be received in the heart and mind of the race and practically applied in the amelioration of human ills. Blessed is he who reads aright the signs of the times and harmonizes his life in accordance therewith.

Your friend and teacher,

FONTAINE.

III.

LETTER OF MISS WISE.

MY DEAR PROFESSOR: Many thanks. I cannot tell you how glad I was to get your very kind letter. I have read it over and over until I can almost repeat it verbatim. The immense scope of thought projected really makes me dizzy. The charts are admirable. They picture before my mind's eye the vast area of thought in its relations, with a fullness and clearness that is to me wonderful. Where in the world did you get these ideas? just out of your own head? If you were here, I would like to ask you a great many questions. For instance, I don't understand what you mean in the historical river chart, by the age that comes just before the Adamic period. I have always thought that the existence of the race commenced with the creation of Adam. Again, who was the Adamic race? Why was there what you call "a retrogressive development"? I suppose, however, all such questions will be answered as we proceed. What delights me most is the interest you have aroused in Papa. I showed your letter to a number of our friends, among them two preachers, Rev. Priest and Rev. True. The former is a stiff, staid, theological martinet, and a stickler for Church authority, to whom a lack of adherence to the very letter of the creed is an unpardonable sin, and who

has never doubted a word of his catechism since it was taught him at his mother's knee. He judges all things by just one standard, viz.: "*What does our creed say is truth?*" "What is the teaching of the Westminster Confession on the subject?"

Mr. True is a man of different type. He is broad, independent, and fearless. He has convictions and the courage of them, and is open to truth, from whatever quarter it may come. Your letter was an inspiration to him. He is quite enthusiastic about what he calls its vast reach of thought.

Mrs. M—— is confused. I can see that your predicating of the phenomena of existence, a Divine meaning, that is a means to an end, is very repugnant to her thought. Your charts are especially distasteful. She has been accustomed to utterly abrogate and ignore all existence as *non est*, and so teaches her pupils. In her mode of thinking, wisdom is in the ratio of the perfectness of negation as to all that relates to outward things or to the natural mind. In fact, with her, to get rid of the sense realm is to get rid of all evil.

Mr. Priest criticised your interpretation of the text from Paul, Ephesians iii: 10, 11. He says that your views run counter to the interpretation of all commentators. The "mystery," he says, of which the Apostle here speaks, is not as you make it to be, the Divine incarnation of the Christ, and through him, of our humanity; but it was the fact that in the death of the Cross, Christ took away the wall of partition between the Jews and Gentiles, so that now the Gos-

pel could be preached to all. He warned me to be careful how I suffered myself to be led off after strange doctrines. In a sermon a short time ago, he denounced the new thought, by whatever name called, as rank infidelity, aided and abetted by long-haired masculine cranks. Still he read your letter and wanted to know about you.

His wife is much more liberal, and deprecates her husband's hostile attitude.

I don't know that you are interested in all this talk about people, but I am sure that you will be glad to know that your old Swedenborgian friend, Dr. Manuel, is throwing off the shackles of authority, and is seeking the truth without reference to the medium through which it is given. In a talk with Papa on the subject of your letter, I heard him say that to receive anything and confirm it as true because somebody said so, rather than on the ground of its rationality to the receiver, is mental slavery. But I notice, for all that, he frequently refers to his favorite author by way of confirmation of what he sees to be true. He reminds me of a man leaning on his crutch, not quite recovered from his lameness.

For instance, your idea about the use in the universe of our race, he did not at first seem to accept; but after a day or two he came, bringing his friend Swedenborg to show that he taught the same thing. He read from Swedenborg something about the position of our race in the Grand-man, adapting us to the use of manifesting God's wisdom and power to the rest of the universe; and about the Divine Sun, shin-

ing more brightly before the eyes of the angels, following the ascension of Christ. To him these Swedenborgian affirmations placed the matter beyond controversy.

And now, Professor, I will only tax your patience to speak of one person more: that is, of my dear friend, Mrs. Goode, whom I love almost better than I do anybody else. She wants to know you, because she is seeking, like myself, to get out of the tangle. She is a young widow, not long a resident here. I fell in love with her at once. Here is a pen picture of her: she is tall and graceful, has blue eyes, auburn hair, and fair complexion. She is very cultured, a woman who thinks, and must have reason as the basis of belief; but yet is not masculine, but femininely intuitive as to her method of thought.

Your pupil,

MAMIE.

IV.

PROFESSOR FONTAINE TO MISS WISE.

MY DEAR PUPIL : Yours just received. You seem to have gathered for me quite an audience. Thanks for your description of them. To a writer or speaker, it is a great advantage to have some acquaintance with his readers or auditors. I shall, in writing, imagine my audience as you have pictured them, sitting before me. You casually speak of your father as skeptical. Yes, I remember, in the sense of the non-acceptance of dogmas. The truth is, however, that with the judicial caste and training of your father's mind, and his intense sincerity, such skepticism is a natural consequence.

It is the result of an honesty that forbids a profession of faith where the reason is not convinced. His skepticism is not that of denial springing from the love of darkness rather than light, nor that of unthinking prejudice whose opinions are only the echo of inherited preconceptions, but it is a mere suspension of judgment. With such, Tennyson's words are true, that there is more faith in honest doubt, than in half the creeds. Indeed, faith in creeds, for the most part, has no spiritual element in it. It is the same characteristic which, when turned in the direction of politics, makes one man call himself a Republican,

another a Democrat, and each to train with his party. It is all only a matter of partisan prejudice with no shadow of principle underlying it.

I feel quite confident that when Judge Wise settles himself down to examine the New Truth in the light of a true spiritual philosophy, he will drink it all in as thirsty ground imbibes rain. But as for your friend, Mr. Priest, — well, we will hope for the best in his case. One thing is against him; that is, his yoke of ecclesiastical bondage. It is impossible for any one thus trammled to make much advance towards the light.

This letter is intended more as a friendly talk with you than as a contribution in our regular line of thought; but I will briefly answer Mr. Priest's strictures on my interpretation of the passage quoted from Ephesians. I would first ask you to remember that there is no punctuation anywhere in the original Greek text of the Scriptures. The pointing of the English text is only the expression of the translator's opinion as to its meaning.

The Apostle speaks here of a "great mystery which from all ages hath been hid in God." What was that mystery? Was it (as the punctuation of the King James' version indicates, and as the Rev. Priest thinks) merely that the Gentiles also, and not the Jews alone, are God's children? Wonderful mystery, this, to be making such an ado about! A fact to be proclaimed by the Church to principalities and powers in the heavens! — a great consummation that formed the eternal purpose of the Creator of all

things!—a transcendent arcanum that for all ages had been hid in God, but now was to be revealed to an astonished Universe!

What is it, we may ask, O thou great Apostle of the Gentiles! What is this wondrous revealment that moves your great heart so profoundly? “Hear O heavens! give ear, O earth!” This is the great mystery, viz. : that the insignificant Jewish nation do not wholly monopolize the regards of the Infinite Father! How any rational mind can so belittle the Apostle’s meaning, is the mystery engaging my present thought.

In the first chapter of this Epistle, he speaks of a mystery which he there explains to be the summing up of all things in Christ; “the things in the heavens and the things on the earth.” In Colossians, also, he presents Christ as “the image of the invisible God; the Firstborn of all creation; for whom were all things created in the heavens and upon the earth, things visible and invisible, whether thrones, dominions, principalities, or powers; all things have been created through him and unto him.” . . . “It was the good pleasure of God, through him, to reconcile all things to himself . . . whereof I was made a minister according to the dispensation of God, which was from me to you-ward to fulfill the word of God, even the mystery which hath been hid in God from all generations.”

All this perfectly accords with the text as I have given it. “God created all things by Jesus Christ, in order that now unto principalities and powers in

the heavens, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Thus rendered, we have the sublimest mystery that has ever been revealed to humanity, whether in this world or in any other. One that might inspire the enthusiasm, not only of a Paul, but of the loftiest of the heavenly hierarchy.

Peace be with you. Your friend,

FONTAINE.

V.

PROFESSOR FONTAINE TO MISS WISE.

MY DEAR PUPIL: I assume that you accept as a truth my statement that the prime end of the existence of our humanity is a Divine Incarnation therein, in order to ulterior, universal uses.

By Divine Incarnation, I mean, comprehensively, our race's coming to consciousness of Divine Sonship in Jesus Christ. And Jesus Christ I understand to be God's embodiment in time and space manifestation, whereby all self-conscious individualities can enter into unity with the Divine One and in him with one another. Jesus Christ was the "Word made Flesh"; that is, he organized the Divine into the most external degree of bodily consciousness. All our humanity is to do the same in him. He is the forerunner, the exemplar, the firstborn, the representative of our race. He stands as the head, to which the rest of humanity, constituting the various members of the grand unitary body, are consciously to be joined, each in his own place, to fulfill his own specific function. And so all are to be unified in Him and "perfected in one."

This regenerate state of our whole humanity, this consciousness of oneness with the Father, and of unitary race-life in and through the common Head, is the

great and blessed consummation towards which the race-development has ever been tending.

We cannot too often repeat that this truth is the mountain top from which the universal landscape of knowledge must be viewed in order to comprehensiveness or clearness of view.

In connection with this truth, I wish you to fix in your mind the further basic postulate that all phenomena are the symbolic expression of spirit — are the effect of spirit as the cause — are spirit exfigured or externalized. Please accept this as a working hypothesis to be philosophically proved hereafter.

Now assuming these two postulates as premises, viz.: the end for which our creation exists, and the constitution of phenomena as we have presented it, what follows? This: The whole of nature's ongoings, the whole of physical creation, with its laws and forces, must symbolize the Divine Humanity. To the end that we may more clearly realize this fact, I will ask you to accompany me in a brief journey around the circle of creation. You will understand that we are dealing with the scientific aspect of things, not the philosophical — with appearances, not fundamental realities. These facts of nature are correspondences of spirit. Science has to do with the examining and classifying of nature's phenomena as facts. It is the province of philosophy to explicate the origin and constitution of these appearances in their relation to infinite Principle underlying them. What we propose to do now, is to take a bird's-eye view of creation or the realm of

EXPLANATION OF PLATE IV.

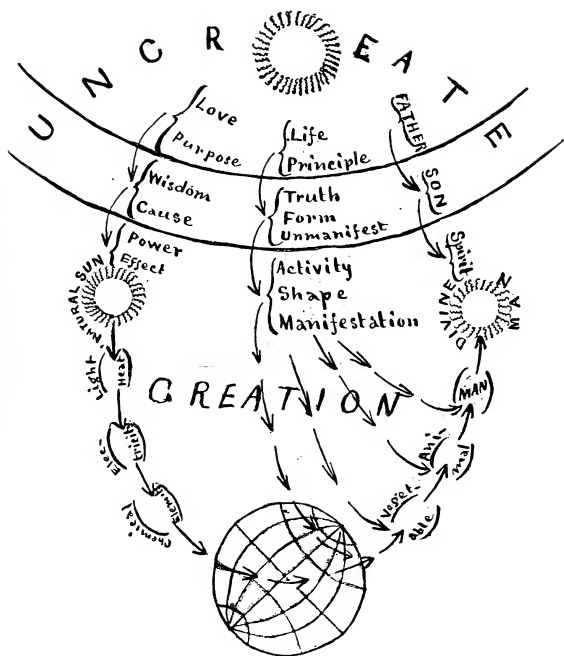
I. The Divine Sun, as Love and Purpose, becomes formulate in the second degree of the Divine as Wisdom and Cause, and these respectively become, in the third degree, power and effect, of which the Natural Sun is the first expression in nature.

II. The Natural Sun is thus a great positive body, constantly replenished from the Infinite Fountain.

III. From the Natural Sun as the inmost source of nature's forces a stream goes outward and becomes expressed successively in the various forms of phenomena; first as light and heat, second as magnetism or electricity, third as the chemical elements or atoms, and lastly as the solid substances of the globe. The law by which these changes from one form to another are effected is termed the "correlation of forces."

IV. The mineral becomes the basis for organic life, which ascends through the successive gradations of vegetable, mineral, human, culminating in the Divine human in the Christ.

Plate IV



existence, that we may note its correspondential relations to Spirit or Being, of which all nature's phenomena are the outworking towards the end indicated by the central unitizing truth under consideration.

Again let us have recourse to diagram. (Plate IV.) The inclosed figure I call the "Orbit of Creation." Please look on while I explain.

The descending arrows at the left represent inorganic nature as a series descending from the Divine Fount of causation, finally resting in the mineral.

On the right is the organic world ascending in corresponding successive steps from the mineral as a basis, having for its climax the Divine Humanity in the Christ.

Christ is thus seen to be the antetype and culmination of both organic and inorganic creation.

God is portrayed as a Trinity of Love, Wisdom, and Power; as Life, Truth, and Organic Expression, etc. The first or inmost of the Divine is Deity formless and unmanifest; the second is the Divine One in form; the third is the Divine in expression.

From the first, through the second, the third exists. The second degree of the Divine is the "Logos" or "Word" of the Scriptures. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. The Word was made flesh and dwelt among us." Through the Logos, as indicated by the diagram, proceeds all creation. The first expression in nature of the creative efflux was and is the natural suns.

These are not incandescent bodies, as has been supposed, but only great reservoirs of force. The sun's forces manifest themselves as light and heat, not upon the body of the sun, but upon the planets only. Light and heat in turn become magnetism or electricity. This again is transformed into the chemical elements which by their union form the solid matters of the globe. Thus the things that appear came not from nothing. "Ex nihilo, nihil fit," the old Latin aphorism, is true. Nothing from nothing comes. But all creation is an outflowing and manifold expression, upon different planes, of the Divine Substance. Could we imagine this efflux for one moment to cease, all would be naught. God speaks, and it is done. There is not nor can be any power, or life, or being in the universe but God. In him and from him and of him are all things. As the Revised Version gives John i.3, "All that hath been made is life in him, and the life is the light of men."

The laws by which the forces from the natural sun down to the mineral are transformed into other kinds of energy is called "correlation." It is coming to be an axiom of science that there is but one force in the universe, and no force can be lost. There may be and is a constant transformation of forces from one form to another, — for example, electricity into light and heat, or *vice versa*, — but there is no dissipation of the amount of energy. This persistence in amount is called the "conservation of forces."

The Divine Substance, by a law at least similar to the law of correlation, is ultimated in nature first

as the natural suns, the forces of which by transformation become in succession the various forms down to, and finally the mineral itself. Thus, every form of organic force or substance is only an expression of the original or primal Divine Energy. We speak of the solid globe. It is but the aggregation of points of force (spiritual, shall we call them?) which uncombined are inappreciable to the senses. Separate the matters of our earth into their sixty or seventy chemical elements, and to sense perception there would be no matter here.

Before passing to the explanation of the other side of the diagram, I will call your attention to what to my mind is a very striking argument for the existence of God as Intelligence and Love, as distinguished from an unthinking and unfeeling force. Let us take position upon our globe and ask whence it is. It is an effect, and therefore must have a cause; for in the contemplation of any effect whatever, the logical faculty persistently and of necessity requires the cause. The direct source of the matters of the earth, we say, are the chemical elements. Whence are they? The answer is, that by the law of correlation they came from electricity, that from light and heat, and these from the sun. So far, all is plain. It is manifest that light and heat came from the sun; that these are transformed constantly into electricity or magnetism, which as great river currents flow toward the poles, deflecting the magnetic needle, accumulating as reservoirs at the poles, and flashing up in the phenomena of the northern lights.

It would thus seem that Nature has established her workshops at the poles, where she fashions her electric forces into the form of the chemical elements, — oxygen, hydrogen, nitrogen, etc., — by which repairs are made and wastes renewed. These elements are borne back on the atmospheric tides, and are in various ways combined. This may be done by the electric spark passing through them as we sometimes see in thunder storms. In such cases, oxygen and hydrogen are formed into vapor and suddenly precipitated as water. Or again, the chemical elements may be taken up into vegetable or animal structures. In these, and probably other ways, matters are continually being added to the earth's mass.

But the question presses, whence the sun? It did not come by correlation from any force in nature; for itself is the primal force of nature. It is the inner boundary of nature, or perhaps we should say the central source. It is the mother-womb out of which all nature's forces issue and have their existence.

Take away the sun, and all life and power upon the planets, or, as the expression is, "under the sun," would be snuffed out like a candle.

Then whence the sun? There can be but one answer. That is, it proceeds from a source supernatural. We may, with Herbert Spencer, call that source the "Infinite Energy," or what we will; it must be assumed to exist.

Here we rest. Some have illogically sought to go further, asking the question, whence this Infinite Energy? They forget that the Infinite cannot be an

effect, and cannot therefore have a cause. The logical faculty pushes us steadily back into the lap of the Infinite—that is, into that which is life itself and power itself, and which, therefore, has no cause other than itself.

Are we not thus led by necessity through nature up to nature's God? Mr. Spencer, in the last analysis, rests all phenomena upon the bosom of Infinite Energy; but, as I think, very illogically concludes that we can know nothing of this Infinite Energy. He assumes that we can predicate nothing of it whatever as to personal qualities, and hence calls himself an agnostic.

Now, I am not at all anxious about nature's teaching us directly of God. Knowledge of God comes to those who are in any degree spiritually developed, through faculties higher than sense.

Man may have direct apprehension of God as positive and reliable as that of the sense perception of any natural object. In fact, all satisfying knowledge must come through this superior source. But I am surprised at Mr. Spencer's assumption that we can know nothing of God's character from his works. Is not a cause known by its effects? Does not the effect bear the lineaments of its cause? Can the effect be superior to the cause, or other than a more or less imperfect expression of its cause?

Now is not man one of the effects of Mr. Spencer's Infinite Energy? No matter by what processes, what series of changes or progressions he came to be what he is, he is undoubtedly the effect of that prime origin of the all of phenomena.

But man has intelligence, affection, and will. Then is his Creator unintelligent and without love or will, a mere force? Must not he contain within himself the sum of all personalities?

There is no point raised as to Divine limitations, by bodily form or shape. The very term Infinite excludes this thought.

Our contention is only that Deity contains within himself as Infinite Principle all those elements which, when individualized as they are in man, appear as personalities.

We must assume that the qualities of personality, which we find in his creatures, shall proceed from corresponding Infinite Principle in their source; that the attributes which man possesses finitely must be in his Creator infinitely.

We will take up the rest of the diagram in the next letter. Do not be impatient. Let us be sure to master each point as we proceed. Sometimes haste is made by going slowly.

Your teacher,

F—.

VI.

MISS WISE TO PROFESSOR FONTAINE.

MY DEAR TEACHER: How shall I ever sufficiently thank you for your letters! I must confess that I cannot grasp fully all your ideas. The fact is, I cannot accustom myself to the giddy height from which you propose to view things. But I shall do my best to stand there with you and take in the topography of the country as you point it out. Last evening, the little band of folks of whom I wrote you, were assembled to read your letters, and at the suggestion of Mr. True we organized a literary circle, calling it "The Why and What Club," of which he was appointed chairman, and I secretary and stenographer. It is really diverting to see how the different members are affected by your statements. Mr. Priest frowned at your explanation of the text from Ephesians, and immediately betook himself to his Bible. Mr. True was so delighted that he encored you. Mrs. M——. looks disgusted. Father examined very attentively your diagram. I can see that he is thinking deeply. He said nothing in the club, but afterwards, to Mamma and me, he remarked that he did not see any ground for your assumption that the chemical elements are derived by the law of correlation from electricity. He said also that the idea that the sun is not an incandescent body is untenable.

Of course, I am not scientist enough to have any opinion on the subject. I did not know that any one ever thought of doubting the common opinion that the sun is a great ball of fire, and that light and heat are radiated from it as from any burning body. Nor did I get your idea as to how light and heat are produced. I want also to ask you about how, on your theory, the earth was produced. Your position, as I understand it, is that there is a complete and regular chain of forces reaching from the Infinite Fountain of causation down to the earth; that the prime force, by successive transformations, finally assumes the mineral form, and that there are constantly being added new materials to the earth's mass.

Now my inquiry relates to the original formation of the planet. How about that?

You will understand that it is not a doubting spirit that prompts these questions. I ask because I want to get your thought.

Besides, though he did not directly say so, I can see that Papa would like to have you express yourself more fully on these points.

Your pupil,

MAMIE.

P.S. — There is a wonderful secret between Mr. True and Mrs. Goode, shared only by myself. To-day, it was revealed to them and to me, at the same time. Sometime I hope to have the privilege of telling you, to see what you think of it. To me, it is marvelous.

VII.

PROFESSOR FONTAINE TO MISS WISE.

MY DEAR MAMIE: I am not surprised at the contents of your letter received to-day. That you should not be able at once to adjust your mental glasses to take in with clearness the vast sweep of creation is no more than you should expect. But you are too well poised and too much accustomed to mastering difficulties to allow any discouragement on this account. I am glad to have you ask questions when you do not understand, and shall always promptly answer to the best of my ability. We will first address ourselves to the question as to the sun, and how light is produced.

The scientific facts with reference to light and heat, gravitation, etc., viewed through the lens of spiritual philosophy, lead me to the inevitable conclusion that the sun is a great positive body with its negative planets revolving around it.

Two bodies in opposite electrical conditions attract each other, and *vice versa*. The sun, therefore, attracts the planets around himself. But in the ratio of their approach toward him, they absorb his positive forces and so become assimilated to his electrical conditions and are repelled from him. Receding, they again become negative and are again propor-

tionately attracted. Thus they are held in their elliptical orbits, alternately approaching toward and receding from the mother orb, never being able to fall into her arms nor to break away from her authority.

This fact of the opposite electrical conditions of the earth and sun also accounts for the diurnal revolutions of the planets, causing day and night. The side next the sun, receiving his direct rays, becomes positive as compared with the side turned away from him. Hence there is greater attraction for one side than for the other. That next the sun tends comparatively to push away from him, while the opposite side tends to approach him, and so betwixt the opposite movements the planet is made to revolve upon its axis.

Light and heat are the result of the union or co-action of the positive and negative forces of the planets and that of the sun, within the planetary atmospheres. In the space outside the limits of these atmospheres there is neither heat nor light, but here absolute cold and darkness reign.

A knowledge of the fact that heat and light arise from the electrical conditions of the planets in relation to their primaries enables us to understand how the distant planets can be habitable. That they are inhabited, there can be no question. But some of them are so distant from the sun that assuming them to derive heat and light by simple radiation, they could not receive a moiety of what would be necessary to sustain the life of human beings constituted

as organic life is constituted upon this planet. Seen from them, the sun would appear only as a bright star. They would be in a state of iciness and death. Assuming, however, that a planet's negativity or porosity, — that is, its capacity to absorb the sun's forces, — increases with its distance, it follows that equal surfaces will receive the same amount of heat and light, whatever be their relative distances.

And as a matter of fact, approximately, the products of the densities of the planets, into their masses, do vary in the ratio of their distances. Let us take Jupiter, for example. His mass multiplied into his density is as many times greater than the product of the earth's mass into its density, as his distance from the sun is greater than that of our planet.

We come now to Judge Wise's criticism, viz.: that the transformation of electricity into the form of force called chemical elements is an unwarranted assumption.

I answer, first, the fact that the chain is complete in every other link from the Divine down to the mineral, affords a strong presumption that the link here is not wanting.

Second, we have seen that there is but one force in the universe, every variety in nature being but a transformation from some other.

The so-called chemical elements are only a variety of force. Do they constitute an exception to the general law? If they do not constitute an exception, but are like the rest derived from some other force, the question arises, From what do they come? In

the descent from the sun to the earth, electricity is the form just above the chemical elements. Is not the presumption very strong that the latter is derived from the former by the law of correlation? Is it not so strong, indeed, as to throw the burden of disproof upon the objector's shoulders?

Third, while it is true that by direct experimentation this transformation has not been demonstrated, yet there are various phenomena in nature tending to substantiate the hypothesis. There is certainly a constant renewal of certain chemical elements in the laboratory of nature, by some means. If not from electricity, as we have indicated, then whence and how?

I quote from Johnson's Encyclopedia: "Light may be employed to produce chemical combination or decomposition, as we see in photography; it may also, by the same means, be made to produce electric currents and consequent motion of the needle. Chemical action in a voltaic battery can be made to produce motion, heat, light, electricity, electrical attractions, and magnetism, and to overcome other chemical affinity."

"We can know matter only by the force it exerts; therefore, the supposition of mere geometric points capable of exerting force (technically called centres of force) will as satisfactorily account for all observed phenomena as any other idea of the ultimate nature of matter. Matter is simply anything that can affect the senses, or can exert or be acted upon by force."

The determination of the essential constitution of matter belongs not to the domain of physics, but to that of metaphysics. My object in quoting these passages is to show how by the law of correlation all forces are transmutable, and further to show that matter in its last analysis is reducible to "geometric centres of force." Granting these two postulates, viz.: that all forms of force are but transmutations from some other, and all from one primal persistent energy; and that the solid matters of the earth are but aggregations of geometric centres of force, it follows of course that the chemical atoms together with the mineral substances (the results of the combination of the atoms) are only a form of force derived from some other form, as is true of electricity, light, and heat, etc.

Again, you will readily perceive how, as I have already indicated, the assumption that matter is force, and that all force is a transmutation from some other form, leads us logically and necessarily step by step till we rest in Mr. Spencer's Infinite Energy. Now, if we can establish by reasoning from effect to cause that man being a person, this Infinite Energy can be no other than Infinite Love, Wisdom, and Power, you will see that the inevitable logical conclusion is that of a Supreme Intelligence and Goodness as the all of Substance, Power, Life, Intelligence, Reality in the universe. Absolutely, GOD IS THE ALL. This great truth has ever been dimly seen by profound thinkers. But the materialistic notions that have heretofore prevailed, such as that matter is

a substance other than force or spirit, has caused reverent souls to shrink back from the acceptance of the truth of the allness of God. You can see that assuming matter to be substance in the ordinary sense and assuming that God is the all, lands us in the mire of making God and matter to be one and the same in essence. All this will come up again; I only refer to it in passing.

Your cosmological question will come up when we reach the philosophy of phenomena.

I will now ask your attention to organic creation. You will notice in the chart that the vegetable, animal, man, and the Divine man constitute a regular ascending series in the order named, the Divine Humanity, or the Christ, connecting all the series below with the Infinite.

You will remember Paul's statement that the end of our humanity is a Divine incarnation. Here we have this idea set forth in creation as a scientific fact.

Let us take our position back in the ages, beyond the time when there existed any organic life, vegetable or animal, upon the planet. Let us suppose an angel looking out upon the scene. He would behold a great ball of mud swinging and wheeling through space around the sun, and would ask very pertinently, "What is all this for? What use is this intended to subserve? It must, of course, have reference to the sustaining of organic life." Presently the scene changes. Vegetation clothes the earth's surface. He would now ask, "What next? This

vegetation must have reference to a higher form of organic existence as its end and use."

Ere long, animals appear. Fishes swim in the seas; beasts roam the forests, and birds fly in the air. The query would still arise, "What object has Infinite Wisdom in this display of power? In itself it is not a worthy end."

Finally man steps upon the arena—an animal endowed with rationality, capable of indefinite mental expansion and development. "Now," says our angel, "at last, here is a worthy end of the creative influx."

But behold, as he looks, this rational animal grows to maturity, frets a brief day upon the stage of life and passes away. About all there is of his transient existence on earth is the kindling of aspirations which he has neither the time nor the ability, in life's short span, to realize. He is a creature of infinite possibilities, but of infinitesimal actualities. So far as his experience in this short life goes, all is but a mockery. If this be all, it were better for him not to be. If this be the object and end of this world's creation, it would seem only an infinite abortion. An extension of being for man beyond this life and an elevation above mere rational animalhood are, therefore, an absolute necessity as a justification of man's existence at all. Such, we may suppose, would be the meditations of our angelic visitant.

But as he continues to look, still another type of being emerges, heralded by angelic messengers. While on the one side he is man, on the other side he appears as Divine.

Our observer sees this being gradually growing up into conscious unity with God. All limitations drop away from him. Time and space to him become naught. The forces of nature are his servitors. All powers in heaven and in earth are at his command. His humanity assumes the form of organized divinity. And the greatest marvel of all is that, at his touch, the rest of humanity become transformed. He, as a great magnet, draws the race to him, and all who come within his sphere take on his polarity. Their consciousness becomes transferred from the external to the internal, in the realization of sonship in God, like unto him, their Prototype. Our observer is supposed to continue his scrutiny until he beholds all earth's race gathered into one grand organic, unitary life with and in their head; and marvel of marvels, a flood of Divine light fills this regenerate humanity, radiating through it to all the peoples and races of the universe, fulfilling the words of the apocalyptic seer, "And he showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God; her light was like unto a stone most precious—and I saw no temple therein; for the Lord God, the Almighty, and the lamb are the temple thereof—and I heard a great voice out of the throne saying, behold the tabernacle of God is with men, and he shall dwell with them."

Our angel now no longer asks wherefore? but bows his head and worships.

Thus following the chain of organic creation, from the lowest to the highest, we find the Apostle's words

fulfilled in spiritualized man as the object of it all. Christ, then, as a scientific phenomenon is the crown of creation.

We shall also find in him the antetype or prime model of natural organisms as to the manner of his coming into existence. Going back to the period of the first appearance of vegetation upon the earth, the question arises, whence it came. The mineral could not produce it. There can be evolved out of anything only that which is involved in it. But there is only one law in the mineral, viz.: chemical affinity. By this law the atoms unite in certain definite proportions, producing always the same result; that is, the mineral substance. Water, for instance, is compounded of two gases, viz.: oxygen and hydrogen. By analysis, these are eliminated; by synthesis, water is again produced; and so on forever. In the same way, other substances may be separated into their constituent atoms, and again by the law of affinity recombined, thus reconstituting the same substance, but never anything else. To assume any other force or outcome to the mineral, is, by science, utterly unwarrantable.

Vegetation could not originally have sprung from the mineral by any law or force inherent in the latter. How did it originate? Granting the first individuals of each species, then by natural seed-production, it would be perpetuated. But how get the first individuals is the question. There is but one conceivable hypothesis, viz.: through the agency of a superior force. Whence that force? There is but one an-

swer, viz.: Herbert Spencer's Infinite Energy, called by unscientific, unagnostic people, God. The inflowing Divine Energy impregnated the mineral with the psychic element of the vegetable, which germinated, took to itself a body, and by that means phenomenally appeared in nature. Then, by the law of vegetable reproduction, it went on begetting its like.

What is true of the vegetable is also true of the original animal forms. The vegetable did not outflower into animal life any more than the mineral could evolve the vegetable, and for the same reason, viz.: the higher is not involved in the lower. Then, whence came the original animal? The answer is that from the realm of life above it, the animal germ was inseminated into the lower organic form, and thence taking a body it became a living creature and went on producing its like.

In the same way, the primal human soul (or souls), descending from the Infinite Father, assumed a body from the matters provided by the lower organic forms and stepped upon the plane of creation as man.

Did the process stop here? We have already seen that it did not.

Just as the mineral had formed the matrix for the vegetable, the vegetable for the animal, and the animal for man, the lower in each case becoming the mother of the next higher form of which God was the Father, so man now becomes the womb for giving birth to a still higher, a Divine type of being, of whom not man, but, as in all creation below, God is the Father. (See all this marked by the arrows in the

diagram.) Thus it happens that this astounding fact predicted by seers hundreds of years before the occurrence, and whose seeming unscientific nature has been the butt of skeptical sneers as a *lusus-naturæ* — an event outside the course of natural law — has turned out to be in perfect accord with the most advanced scientific thought.

The fundamental idea of the development theory of Darwin is that there is a regular chain from the lowest to the highest of organic forms, each species constituting the basis for the next. The truth illustrated by the birth of Christ that the *vis-a-tergo*, the power from behind, propelling the advance onward, is of God, supplies a missing link in the Darwinian theory. It provides the factor that makes that theory tenable. For, as we have seen, the lower has not the power in itself to produce or grow into the higher. The birth of Christ then becomes the crowning act of the scientific law of development.

I will now refer to only one more law by which the Christ is in scientific analogy with nature. I mean the law of reproduction of species. As the vegetable and animal and man possess the power to beget offspring, so the Christ as a link in nature's chain must also possess that power. Does he? Who are his children? Each soul of man receiving him becomes a matrix for the insemination of a germ from the Divine Humanity. This germinates and grows to the stature of a Divine manhood, thus exemplifying Christ's teaching, "Ye must be born from above." So the shell of the rational animal man is put off and

the new man put on. Thus the Christ type of man is generated, and, so to speak, the race perpetuated. Recapitulating: lower creation was in order to man; man was in order to the Christ-man; Christ is the crown and antitype of all below him, and is himself as the head of our God-incarnated humanity, in order to the manifestation of God to the universe.

And so, scientifically, the Apostle's language is true that "God created all things by Jesus Christ, that now unto principalities and powers in the heavens, might be known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

As ever yours,

F—.

VIII.

PROFESSOR FONTAINE TO MISS WISE.

MY DEAR PUPIL: A heavy storm of rain has kept me within doors to-day. My thoughts revert to the "Why and the What Club," and naturally trickle out at the point of my pen.

Thus I find myself writing to you again without waiting for an answer to my last. The subject next in order is the noting of some of the correspondences between natural phenomena and spiritual truth. When we come to study the philosophy of creation, we shall learn how it is that just as the natural body is the exfigurement of the real man, so all nature is an effect and expression of spirit, as its cause and antetype. For the present we assume that it is so, and shall proceed to point out a few of these analogies.

1. The most general, and one of the most obvious correspondences, is that the planets stand in the same relation to the sun that man does toward God.

The truth that man has his being in God is emblemed in the natural fact that the earths of the universe as to substance and forces have their being in the sun.

2. The attraction of the planets toward the sun, and their repulsion from him on too near approach—

thus their never being able to sink into his bosom, nor to break away from his control, corresponds to man's conscious life experiences in his relation to his Infinite Source.

Every individual and each humanity as a whole has a movement which is the resultant of a centripetal and a centrifugal force, the one drawing Godward, the other propelling outward. Elsewhere, I have referred to these two elements as being and existence. Man has co-eternally with God had being with and in him. There never was nor could be a time when man in this sense was not. Accept this now as true. The proof will come further on.

Accept, on the same condition, also, the statement that existence is merely the coming to have, in a seeming matter world with a subjective basis other than human spirit, an apparently self-generated life other than God, together with a spatial separation from him and from other individuals of the race. Such consciousness in a sense world constitutes individuality.

Try, however hard, man cannot give up his self-conscious existence. From the dream that he can do so, has resulted the Buddhistical myth of Nirvana.

Nor, again, can any one so break away from God as to permanently estrange his conscious life from the ground of his being. Here, the mistaking of a superficial and temporary state for a radical and eternal truth has evolved a direful falsity, viz.: that of an endless hell. The truth is, each man and each race, under the counteracting forces that make up the

ego, must and will eventually find their true equilibrated place, being able neither permanently to ignore their infinite being, nor to abrogate their finite existence. In external thought, the truth on the one side or the other—that is, on the spiritual or the natural—may be temporarily obscured; but all such experiences are necessarily transitory and incidental.

Asiatic mysticism, with its negation of existence, is the expression of this falsity on the spirit side; the career of the Prodigal Son is an exemplification of the extreme limit to which, on the side of material sense, this false thought can go with its consequent inevitable reaction. This parable is an universal gospel.

There is a limit beyond which none can wander from the Father's house. All must come to themselves eventually and retrace their steps. The time shall come to each when, having ceased from aberrations and attained an equipoise, he will move freely and joyously in his appointed orbit.

What is true of the individual is true of the race. Our planetary humanity in its historical development had reached its aphelion distance at the birth of Jesus, since which time it has been retracing its course. This is illustrated in the diagram termed "Man's Historical Orbit."

3. We have seen that from the sun to the mineral there are three intermediate steps, viz.: light and heat, electricity, and the chemical elements; so in man there are three mental degrees or planes of thought and feeling, finally ultimated in the body,

which corresponds to the mineral. These, in the historical orbit chart, you will find marked "Devotional," "Rational," and "Perceptive." On the organic side, also, there are three steps between the mineral and the spiritual man, viz.: the vegetable, the animal, and the rational-animal man.

4. We have seen, further, that a planet, according to its porosity or density, bears a definite relation to its primary as to receptivity of his forces. The more porous or negative it is, the further removed in space from its sun, and hence the more seemingly autonomous in its movement.

All this emblemizes man's conscious relations to God as to his receptivity of the Divine life and the consequent degree of his freedom. The smaller and denser planets like Mercury revolve around the sun rapidly, having much ado to maintain their separate existence; while the larger orbs, such as Jupiter or Saturn, move majestically onward in their far-off spaces in comparatively long periods, apparently self-moved and self-poised. So the sensuous man, the man of little faith or receptiveness, is proportionally unconscious of his own greatness—of the sublime reaches of the Infinite within himself, and is continually emphasizing his little external selfhood, moving agitatedly and fussily in a small orbit.

It is a grand and blessed thought that the truth makes free. The fuller the sense of unity with the One, the intenser the individual consciousness and the freer the outgoings of the life. The truth is thus seen to be exactly the reverse of the lapsing of the individual existence back into the mystic Nirvana.

The "I Am" gives to his children to have the sense of life wholly in themselves. The more perfectly they receive, the fuller their freedom from restraining dependence.

5. A fifth correspondence between spiritual truth and natural phenomena is found in the laws of light and heat.

(a) Light and heat, though emanations from the sun, are manifest as such only upon the body of the planet through conjunction of the sun's forces with those of the earth; so God's life in man seems to be self-generated, constituting the natural selfhood.

(b) As the rays of the sun are refracted from their course by the planetary atmosphere, so the truth rays from God are turned aside by sense perception.

(c) As the sun's rays generate substances noxious or innocent, disease or health producing, according to the nidus into which they fall, so the Divine life is manifested as truth or falsity, as love or malignity, according to the spiritual quality of the recipient.

(d) As the sun's ray consists of three elements, viz.: light, heat, and chemical energy, the last of which is the combined resultant of the other two, so the ray of truth from God in man becomes affection, intellect, and their embodied expression in mental and physical activity in will.

6. The planetary orbit is elliptical; so is that of man, both as an individual and as a race. The babe commences its course at its perihelion distance from the Divine Sun. Its conscious life is that of the

heavens. It always beholds the face of the Father. As the growth of the natural mind advances, there is a recession from God into selfness; there is a going away from the Divine Sun. The time comes when the farthest point, the aphelion, is reached, and the return to the Divine Origin begins.

So, also, as you will find marked in the historical orbit chart, our race history has pursued the same elliptical course. The Adamic race was the perihelion of history, and its aphelion was at the birth of Jesus.

Here is suggested a remarkable thought. It is this: The elliptical orbits of the other planets of our solar system reveal to us the fact that their race history is similar to our own. When Science shall rise above its puling materialism and come to recognize the relation of spiritual truth to phenomena, she will be able to learn much of the mental and spiritual conditions of other worlds. Astronomy will be studied then not merely as a soulless, mechanical system, but as a moving picture of life and intelligence.

7. Another correspondence between nature and spiritual truth is found in the words of Jesus to Nicodemus, "Ye must be born from above." This is a truth impressed upon all of nature's ongoing. The earth is born of the sun. The sun is the source of all planetary forces and substances. Take the sun away, and nothing of the planets would remain. In turn, the sun is born from a force above it. Imagine for a moment the cessation of the Divine Influx, and all would be a blank. And we have already seen

(Orbit of Creation chart) that the vegetable was not born from the inherent force of the mineral below, but was generated from above. The same is true of the animal and of the human. And finally, as Jesus declared of Nicodemus, the spiritual man is born from above. This is but the annunciation of the universal law. It is but natural law running up into spirit spheres.

8. All that we have said of the world and its forces in relation to God is strikingly repeated in the constitution of the individual physical man. The brain stands to the body as the sun to the planet. It is its source of life and action. Each atom and fibre and force of the body is born from the brain above. So, also, the brain is but a pulpy, inert mass of itself. Its life in turn must come from above; that is, from the real man in and above all these phenomena. This body, in all and in particular, is but the externizing into visibility of the spirit life within.

The real seat of sensation is not in the nerve that seems to feel, but in the soul which projects the nerves as a phenomenal symbol of the connection between its inner and outer self. The brain contains the principles of which the body constitutes the principiates, or outward extension, the nerves being the nexus. So the spiritual man in God is the principle, of which the natural mind and body is the externalization.

If the body be wounded, the contused part seems to feel, but in fact sensation is found to be connected only with the nerve. The nerve, again, is discovered

to be merely a channel to convey sensation to and from the brain, which is the real sensorium of the body. However, on examination, it turns out that the brain itself has no sensation. It may be cut or rent without feeling. Thus, in the last analysis we find that all life is in spirit, and that the external has no being in itself. It is only a symbol of that above, from which it has its birth.

9. Finally, the unity, the duality, and the trinity of the Creator are impressed upon all creation, of which the human body is the most striking example. God in his inmost *essē* is One. But to finite thought he is manifest as a duality of Love and Wisdom, out of which proceeds the third, power, the realm of the Holy Spirit. All his works are made in his image and likeness.

The first expression of this is seen in the forces of the natural sun, which we may term caloric and ether. From this duality proceeds a third, viz.: light and heat. These, by their union, constitute electricity, thus forming another trine: electricity, by its positive and negative properties rests in the chemical elements; these, again, are positive and negative to each other and unite, forming the mineral substances, which is the lowest of nature's series of trinities.

Now, ascending the organic side, we find that the duality exhibited in the positive and negative properties of the mineral reappear in the element of sex which runs through every manifestation of organic life, whether of the vegetable or the animal.

This duality shows itself also in the physical struct-

ure of animals. As an illustration, we need only refer to the two halves of the human body. Thus we have two hemispheres in the brain, which decussate, the fibers from the right and the left sides passing to the opposite sides of the body. The heart has right and left auricles and ventricles. We have also two lungs, two ears, eyes, nostrils, hands, feet, etc., constituting a duality throughout. The trinity also is marked in the upper, middle, and lower ranges or degrees of the brain; in the cerebrum, the cerebellum, and the medulla oblongata.

And lastly, the duality of husband and wife resting in a trine and unity of one compound personality form the completest and highest link in this chain of Divine analogies in nature. Marriage is a symbol of the union of God to man actualized in the relations of Jesus Christ to humanity.

Thus crudely and briefly I have endeavored to sketch some of the general correspondences between nature and spirit. Generals, of course, include particulars. Every natural phenomenon is linked to a spiritual entity as its cause and of which it is the symbol.

Nature is externalized spirit. And as all spiritual truth revolves around the central truth of man's incarnation, or the unitization of his natural consciousness with that of the Divine; so all natural phenomena must primarily exfigure this truth, and find its explanation therein.

Very sincerely, your friend,

F—.

IX.

MISS WISE TO PROFESSOR FONTAINE.

MY DEAR TEACHER: Your last two letters have been read in our club, and, to some extent, discussed.

The vastness of the subject grows upon me. Since I wrestled with Butler's Analogy at school, I have found nothing that taxes my thought so much as the endeavor to take in the full scope and bearing of your teaching. I wish that you would publish your thoughts, so that we could have them in book-form. In our meetings, we have scarcely reached the subject of your last letter. Our time has been taken up with the Christ question, and we seem to be slow in getting it settled. It has excited quite a discussion, and various opinions have been advocated.

Mr. Priest's notion is that he is one of three distinct personalities. I suppose it is the view entertained in general by materialistic theologians.

Dr. Manuel contends that Jesus was the Absolute Deity in form of man, and hence, that his appearance of suffering and weakness was only a seeming, and the result of the low sense conditions into which the Divine Influx came. The obscuration of the Infinite perfection had its ground in the receptive states of his disciples and of the world. His growth from childhood to manhood and his final glorification

measured the advance of his followers in the recognition of the Christ in the person of their Master, up to the point of their perceiving him to be absolute God. While the aspect which the Divine Truth as represented in him took on, in the view of unregenerate humanity in general, was illustrated by the treatment received at the hands of Pilate and the Jewish mob, thus fulfilling Isaiah's prophetic vision of him as one who was "despised and rejected of men."

Mr. True insists that Jesus is God, and at the same time perfect man — not God nor man alone, but God-man.

Father has not fully expressed himself, but I am of the opinion that he takes Jesus to be only a man, and born under the same laws and conditions as others. I do not think he believes much in the immaculate conception. He seems to accept Christ as being a superior specimen of humanity and as such affording a sort of lay-figure upon which to hang the drapery of our idealization, but in no sense God more than other men, nor in his birth and life in any way peculiar.

Mrs. M—— has taught us to distinguish between Jesus as a man and the Divine, the Logos, or the Christ with which he was imbued. He was, as she teaches, merely man, but a model man, and as such, an unerring teacher and a complete exemplification of the truth. When he declares his unity with God, he is speaking as the Christ — as God; when he speaks of his limitations, he refers to the man, Jesus.

Mrs. Goode says little. I think, however, that she

has the theosophic notion of Jesus, as being only one among other Christs — one who through a long series of incarnations had worked up to the point of human perfection, and who voluntarily became reincarnated on our planet as a sort of Saviour-missionary.

Now, as you may well imagine, I am confused with this babel of conflicting notions. What you have said on the subject does not suffice to give me an understanding of your entire thought.

Of course, I shall try to follow your admonition not to look to any one as authority, but I find myself longingly turning to you with the hope that you may be able to speak the word that shall let in light upon this dark place.

Your loving pupil,

MAMIE ———.

P.S. — Mrs. Goode, upon reading my letter, says I have misrepresented her to you. I tell her to write you herself and make the correction. Mrs. M—— has left our club in disgust. She says you are “unscientific”; that means with her, heretical.

X.

MRS. GOODE TO PROFESSOR FONTAINE.

DEAR SIR: Through my friend Miss Wise, I feel as though I were personally acquainted with you. This, taken in connection with my desire to correct a wrong impression which our mutual friend has unwittingly given you of my views, on the vexed subject of the Christ, and my hope of calling you out more fully in that connection, will, I am sure, suffice to absolve me from seeming presumption in addressing you. Of all questions, this has been to me the most perplexing. The difficulty with me has been to get the truth on the subject arranged in a consistent and harmonious whole.

In every variety of view I see some truth, but not one seems consistent with all the rest nor with the Biblical record taken in its entirety. Upon this, which you rightly place as the central truth, I have been at sea without rudder or compass. Steering in whatever direction, my mental bark has come upon breakers. Pardon a brief statement of my experiences.

My earliest teachings were those of trinitarianism, or rather, as I should now term it, tritheism. For do not three persons with three distinct qualities and three distinct offices constitute three Gods?

In the trinitarian scheme of salvation, the Father

is represented as being angry and requiring to be appeased; the Son as merciful and suffering as a substitute for the condemned sinner; the Holy Spirit as the active agent in carrying into effect the agreement between the other two persons of the Godhead.

I tried, as I was taught to do on pain of damnation, to think of them as one God. But it was impossible, and I gave it up; but yet, in my inmost being, I knew that God is one.

I sought refuge in the Swedenborgian view, viz.: that the Infinite God clothed himself in nature by material substances taken from the Virgin Mary. This human nature was of course imperfect. God, in this infirm humanity, was Jesus Christ. Gradually, this natural human substance was transformed into Divine substance, which transformation was completed at the death of Jesus.

This doctrine for a time gave me some rest from tritheistic thought. But I soon found that I had only substituted (to my mind) one mystery for another. I do not pretend to have thoroughly understood the teachings of the great Swedish seer. I did not (as I probably should have done) study him at first hand. But the interpretations of their master by his followers, as it seems to me, finally resolve themselves into about this: God, in whom there is no shadow of imperfection, is represented as clothing himself with a body of material substance and so forming himself into a finite being, thereby losing sight of his own identity. For, in this imperfect humanity, they tell us, he was a being so distinct from himself that he

could pray to the indwelling Father, that is, to himself as if he were not himself. He had an unreal consciousness distinct from the real, the clouds of which, occasionally parting, revealed himself to himself. This idea I was compelled to abandon as untenable, unthinkable.

I next tried to find mental peace in the theory that Jesus was just an ordinary human being like the rest of us, only, somehow, more highly spiritually developed. But on mature reflection, I saw that such a notion was in the face of the facts recorded of him by his biographers. Moreover, his character as portrayed by them was such as to preclude the possibility of his being by natural law a production of his times or of his environment. Besides, such a theory does not satisfy the demands of the heart for a Saviour.

How could a mere man say as he said, "Before Abraham was, I am." Suppose a man in this day so to surpass all his fellows in spiritual development and so to realize a conscious oneness with God, as to justify the application to himself of Jesus's saying, "I and the Father are one," could he on the same ground assert a claim to pre-eminence over others as to a priority of existence such as is implied in the language of Jesus above quoted?

Or, again, how could one who had merely risen to a higher plane of spiritual advancement, on any such ground assume to be "the resurrection and the life," and say, "He that believeth in me, though he were dead, yet shall he live" — "I am the vine, ye are the branches," etc.?

No, he was more than ordinary man, or the record is not true.

Next, I looked in the direction of Theosophy. It required me to accept the say-so of adepts which I had no means of verifying as true for myself. In other words, I was remanded to authority as the basis of my acceptance of truth. From this source, I got only one idea that seemed at all helpful. It was that Jesus had had a pre-existence, and thus having acquired his lofty development was reincarnated here for our salvation from the bondage of sense and sin. This hypothesis seemed to harmonize the Scripture teachings about him more fully than any other that I had before seen advanced. However, further thought has convinced me that reincarnation in whole or in part is an error. I am of the opinion that man's existence in nature is simply God manifesting himself as individualized centers of manifestation. The natural mind or consciousness in nature is in order to that end alone. But our birth into the body fully effects our individualization. A reincarnation, therefore, is wholly unnecessary. It is a step backward. To assume it in the birth of Jesus, however, is to grant the principle and to open the door for its indefinite extension. I was forced to the conclusion that it is not true in general nor in special, neither as a rule nor as an exception.

Finally, almost hopelessly, I attended the teachings of Madam Mystik. Being tired and despairing, I abandoned myself to her thought. As directed I simply looked through the mental glasses she held

up before me. To my surprise, light dawned—a hazy light, to be sure, but one by whose gleam I can at least “see men as trees walking.”

She cuts the gordian knot by asserting that so and so is fact, and treating any attempt to rationally harmonize it with other facts as an impertinence. For instance, she assumes the individual, Jesus Christ, to be constituted of Jesus a man and of Christ the Infinite God somehow linked together into a sort of double consciousness, so that in the same breath this extraordinary personage may speak from the infirm human side of himself, or from the Infinite side. Thus he prays, “Let this cup pass from me”; “Not as I will, but as thou wilt”; “My God, my God, why hast thou forsaken me?” “Into thy hands I commend my Spirit”; “The Son can do nothing of himself, but what he seeth the Father do”; “I can of my own self do nothing”; “The doctrine is not mine, but his that sent me”; “The cup which my Father hath given me shall I not drink it?” “Of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father.” Now it is very manifest that it is not the Eternal Truth—God—that is here speaking.

Again, it is said of him, “In the beginning was the Word (Christ, Truth), and the Word was with God, and the Word was God.” He says also of himself, “I am the Way, the Truth, and the Life”; “Before Abraham was, I am”; “Come unto me all ye that labor and are heavy laden, and I will give you rest”; “I am the resurrection and the life”;

“He that believeth in me shall never die”; “I am the vine, ye are the branches”; “I am the living bread which came down from heaven: if any man eat of this bread he shall live forever”; “No one has seen God at any time; an Only Begotten God — the One existing in the bosom of the Father — he interpreted [him].”

These and such utterances clearly point to Christ — Truth — God, or to the man Jesus speaking from Infinite Principle with which he is somehow identified.

How it comes that 1891 years ago a man appeared who was so extraordinarily endowed, or what is the rationale of his constitution, does not in the least trouble our teacher.

There is at least a great convenience in her way of solving all knotty questions in regard to the teaching and character of Jesus, viz.: the entirely ignoring them.

Now, I come to speak of the (to me) strange part of my experiences in this connection. Ceasing to think, but simply looking in the direction indicated, I am filled with a quiet, calm assurance of the truth as projected in form along my line of vision. I see, not through reason, but in spite of reason. As long as I can keep down questioning thought, I am at peace. Madam Mystik says this is becoming as a little child in order to enter the kingdom. If so, I am willing to be a child the allotted time. But I must, ere long, pass from childhood to maturity. I am no longer in a state of impatience or unrest. But I hope to

emerge out of the dim dawn of perception into the noonday of a rational comprehension of the truth. The intuitively sensing that Christ is, and that he is what he is, partially appeases my present soul hunger; but the only bread upon which I can feed with fullness of delight and which will permanently satisfy my inmost self, is an understanding of the how and the why he is what he is. For this, I look and wait. I look to you to turn on the light.

Very sincerely and hopefully yours,

EDNA GOODE.

XI.

PROFESSOR FONTAINE TO MRS. GOODE.

MY DEAR MADAM: Your writing me called for no apology.

I shall be most happy to do what I may be able toward helping yourself and Miss Wise to a clearer perception upon the subject of your writing. But have you duly considered how great the task you impose upon me? According to your own showing, past thought has failed so to grasp and elucidate this momentous subject as to relieve it of inconsistencies. You ask me to "turn on the light" with a sort of matter-of-course air, as though in my experience such herculean feats were an every-day occurrence.

But jesting aside, I appreciate the fact that your hope is based not on any personal superiority or mental strength, but upon the method of thought which we have been for a time pursuing together.

In the name then, of our Spiritual Philosophy, and looking to its light, I cheerfully undertake the task of at least partially relieving your perplexities.

First, let us address ourselves to the point as to Christ's ego? Was he man, or God, or both?

In order to get at the proper standpoint whence this question can be answered, we must at the outset get an understanding of the constitution of natural

phenomena. It is not necessary that we should here go into an elaborate discussion of the philosophy of things. This will form a special department of our studies. What I want to do now is to point out certain fundamental principles, and assuming them to be true in order to present use, ask you to look at the subject under consideration in the light of those principles.

I. God is the All of Substance, Life, and Intelligence in the Universe.

II. Man is God's thought, or expression of himself.

III. Man's existence in nature is only his endowment with consciousness in a sense world in order to self-conscious individuality.

IV. Nature is the thoughts and states of God in man externalized. There is no other origin for it. It always speaks of thought and affection in man. Nature is thus a shadow, a reflex, an outpicturing of man.

V. The human body is a phenomenon of externalized, individualized spirit. It is God's idea expressed in nature, or in a sense world.

VI. The body of Jesus Christ, then, was what? Was it other in its constitution than that of an ordinary man? It could not have been. If so, then we have phenomena existent in some other way than as a projection of the Divine through man.

But if his body was the expression of an individualization of God, then he was essentially man. His ego, like that of any other human being, was composed of the two elements, being and existence. He

could be no other than thought expressed in the form of a self-conscious individuality. But this is exactly what every man is and all men are.

To be sure, he was a more perfect expression of God in nature than other men. He comprehended the all of Divinity that can be comprised in a finite human form. "In him," as the Apostle expresses it, "dwelt the fullness of the Godhead bodily." Granted, then what? Every man differs from every other in his individual genius. In some one respect each is superior to all others of the race. To get an idea of a perfect man, we must combine in one all individual perfections. Suppose such an ideal to be embodied, would he not be a man?

Now, God being essential man and expressing himself as perfectly as can be done in a finite way, what other could be the result than just what Jesus Christ was and is? He was a perfect expression of the Father, and, as such, a perfect medium through which the Divine outflowed. The Christ, the Divine in him, can no more be separated from the human than it can in any other man. Jesus Christ's ego was made up as is that of any other man, viz.: of being in God and existence in nature. There can be no ground for considering the Christ in him separate and apart from his manhood any more than in the case of any other regenerate man. - He is not, in his glorified state, the man Jesus and the Christ Principle as two distinct and separate elements, but he is Jesus Christ, a perfect man, and so a perfect expression of God in man. He is the Word, the Divine

made flesh; that is, completely manifested in the natural degree. He is Divinity organized in humanity not qualitatively differing from what shall be essentially realized in every other man. The difference between him and others is quantitative. Others are points in the disk of universal humanity; he is the disk comprehending all points.

Now, let us suppose that Jesus Christ, through unobstructed development, came to conscious oneness with God, the ideal, the perfect, the complete, the full-orbed man, the resplendent temple of the Father, through whose every faculty the Divine Sun radiates its effulgence, would he not be just the character which his biographers describe?

Suppose, again, the Christ child from the finite side to develop—to come to himself—gradually, to increase in stature even as others, to be subjected to temptation in all points like ourselves, only without yielding, would we not expect that there would be in him even as in others variations in his states? At one time, his consciousness of unity with the Father would be perfect, while at another obscured, giving rise to those seemingly inconsistent phases of his experience that are told of him, he now declaring himself to be the Truth and the Life, and again crying out in agony, “My God, my God, why hast thou forsaken me?” And once more, suppose that the power of God in humanity, the full consciousness of Sonship in each and all other men, can be attained only through the externalization in the natural mind of spiritual unity as it exists in God; and further that by reason of the

divisive falsities into which our race is plunged such unification can be accomplished only by and through vital conjunction with one who has conquered these false conditions in himself and acquired all power as Jesus did, would not the language, "I am the vine, ye are the branches," "I am the Way, the Truth, and the Life," be appropriately applied to him? He became the embodied Truth, and organic union with him is the way and the medium of life.

You spoke of the thought of Jesus Christ as a mere man, not fulfilling your want as the Saviour. Let us note in what sense man needs a Saviour. First, he needs to know the truth. In order to this, there must be a theoretical exemplification of the facts that man is spirit and that all reality is spiritual. In other words, the truth requires to be practically demonstrated.

Second, the necessary aid must be afforded in appropriating this truth. It is not sufficient that the question of eternal life be solved in his presence, but man must come into unity with a power superior to himself which can avail to absolve him from bondage to the false and give him the freedom of truth.

We need to dwell here a little. Remember what man is. He is composed of being and existence. Existence is only externalized being. It is only spirit actively conscious in an external degree, and in such a way as to give the seeming of separateness from God.

There is no substance or a something other than spirit underlying man's body or any other phenomena.

These are all only spirit thinking and acting so and so.

The ego, man, has two planes of thought and feeling, viz. : the internal and the external; the one primary and essential, the other secondary and derivative. The one we call spiritual, and the other natural; but in fact, they are both of the same substance which we may call spiritual, meaning thereby that phenomena is primarily subjective and not an external substance, distinct from Spirit.

We cannot too often repeat that the so-called spiritual and natural minds are not two, but one ego, having consciousness on two planes.

Now the natural consciousness is given by birth into a time and space appearance. By this, man is endowed with the capacity of seeming to have life in self and of beholding his thought states projected into external phenomena as a seeming of real substance.

What is this natural mind for? What is it intended that we should do with it? Is it destined, as some tell us, merely to be ignored, destroyed, blotted out? Is it intended, as others hold, that we should receive it as absolute verity? What the race has done is plain enough. We have accepted it as essential truth. We have confirmed as absolute reality its declarations that we are in fact separate from God, that we generate life in and of ourselves, and that nature is a substantiality in itself, and so we have encompassed ourselves in a sphere of unreality, thus utterly losing sight of the fundamental truth that

appearances are only externalized, subjective conditions. Thus we have made all reality to inhere in the seeming.

The idea of the mystic is that the only use for the natural mind is to be ignored. But this is an opposite extreme of error. While the natural mind and external phenomena have no substantiality in themselves, they have a use, and it is the part of wisdom to learn that use.

The object which the external mind is intended to subserve is that of being a basis for a fixed selfhood of the spiritual in a space and time consciousness. Being born and thus becoming individualized, it is the province of the natural mind to turn to the source of its existence and open the way for the outflowing of the Divine and the union of the external consciousness into a oneness with that of the internal, thus following in the footsteps of the forerunner and exemplar of the race. He brought out and organized Divinity into his bodily conditions as a permanent basis and center of power.

The fundamental difference, then, between Jesus and others is not in spiritual constitution or even in the ability to intromit himself to the interior plane of consciousness, so much as in his having by absolute obedience, brought out the Divine into the natural and so constituted it Divine Natural Humanity, or, as it has been termed, the Christ Principle in humanity. He demonstrated, not that there is no reality in the natural plane of thought, but that there is no material substance underlying phenomena.

So far, all is well. But his work did not end here, nor indeed is this the most important part of it. He opened the way through his own body whereby the Divine can flow into the natural of all humanity. By a vital union to him, the extreme sense degree of all men receives of the Divine flowing through him, and so he becomes a mediator, the medium whereby all can become constituted similarly to himself. The most casual reader of the Scriptures must see that by his life a remarkable change has passed upon the race in their conscious relations to the Infinite Father. Previous to his incarnation, the Holy of Holies symbolizing the immediate presence of the Divine was shut off from natural thought. Into that presence, none dared to enter—only the High Priest once a year with peculiar, preparatory rites.

But upon the completion of his union of the natural to the Divine, the veil opening into the Holy of Holies was rent, so that now all in him become their own priests and kings.

The tabernacle of God is now with men (in the natural degree), and he dwells with them.

Jesus Christ thus fulfills the predictions made concerning him as a Saviour—not as a mere index finger pointing the way, but by becoming himself the way, a Divine power in the natural degree, lifting all men up into the higher self and uniting the higher to the lower.

But assuming Jesus Christ to be all this, the questions arise why? and how? Why this manifestation of perfect man in our humanity? and why was it just

when it was? Still further, how did it happen that he came under the conditions in which the man Jesus appeared?

One reason why there should have come such an one as Jesus Christ is portrayed to have been, is implied in what we have already said. Why he came when he did, will appear when we come to consider man's historical development toward the end for which he was created.

It will suffice, for the present, to say that the ends to be subserved by his incarnation could not have been accomplished by his having been born at any other period in the world's history. But of this hereafter.

Let us consider the point embraced in the question of "how?" How did it happen that this man was so superior to all others in his spiritual consciousness that he, *par excellence*, was the Son of God? Very manifestly, he was not, by the ordinary laws of heredity, the product of his times and of his environment.

Then how account for him? Here we must recall some ideas already presented. When in the process of development the mineral, the earth, was adapted to become the home of the vegetable, it sprang into existence; so also the animal appeared when the lower creation was prepared for it; then the natural or rational animal,—man. Each appeared in the fullness of its time, and each when once brought into existence perpetuated its species by the process of natural generative law.

But how did the first of each higher grade come to

be? The mineral did not produce the vegetable, nor the vegetable produce the animal by any self-inherent force. No more did man evolve inherently from the animal, nor can spiritual man be the offspring of the natural man. Like can only beget its like. By the process of natural law, the Christ-man could no more have had his birth from the Fatherhood of the rational animal man than the animal could have been generated by the vegetable seed. He could not have developed out of something below his plane.

The difference between ordinary man and the Christ-man (the man born from above, of which Jesus Christ was the forerunner and first representative, the first-born) is as great as that between the vegetable and the animal.

We know how the first animal and the first man respectively sprang into existence. There could be but one way. They were born from above by spirit generation. The lower in each case served as the matrix, womb, or motherhood, while the Divine Influx was the Fatherhood. How was it when the spiritual type of man came to be introduced? The unlettered fishermen who gave us the account, anticipating science by two thousand years, tells us that this supreme development was in line with all that had preceded it, viz.: that God, Spirit, was the Father.

"But," says an objector, "such a birth was not in accord with natural law." No; neither was the generation of the first vegetable or that of the first animal in accordance with natural law.

In fact, in the sense ordinarily apprehended, there

is no such thing as natural law. *What we call such, is merely the outbirth of spirit according to the method imposed on it by the fixed forms of thought, on any given plane of life.*

All births and growths are but phenomenal expressions of spirit. In the process of race unfoldment, the time came for the last advance, viz. : birth of the natural into God-consciousness. When we come to consider the philosophy of creation, we shall see that in the planetary unfoldment from its first condition of gaseousness — its formless and void state, as the Mosaic account gives it — on, up through the various geological strata and successive appearances of animal and vegetable life, to the time when man emerged from the womb of the world-soul as an individual, at every step, external phenomena was but the outpicturings of the stage of development at which the spiritual man had arrived in his advance toward individuality. So, when in the process of the race unfoldment, it had advanced to the point where the last and final step could be taken, that is, the unitizing of the individual natural consciousness with God, there was a phenomenal outbirth and expression on the plane of nature of this evolutionary advance, even as there had been of each preceding degree.

Such externalization appeared in the man Jesus. In the manner of his birth, and in each event of his life, were externally pictured the birth of Spiritual consciousness in every regenerating man, and its successive unfoldment on up to its completed union to the Divine. Here, again, we see how scientific

EXPLANATION OF PLATE V.

I. The Infinite Sun of Life is represented as radiating from a center within two concentric circles.

II. The circles represent the masculine and feminine elements of the natural man, one of which is the Fatherhood and the other the Motherhood in ordinary generation.

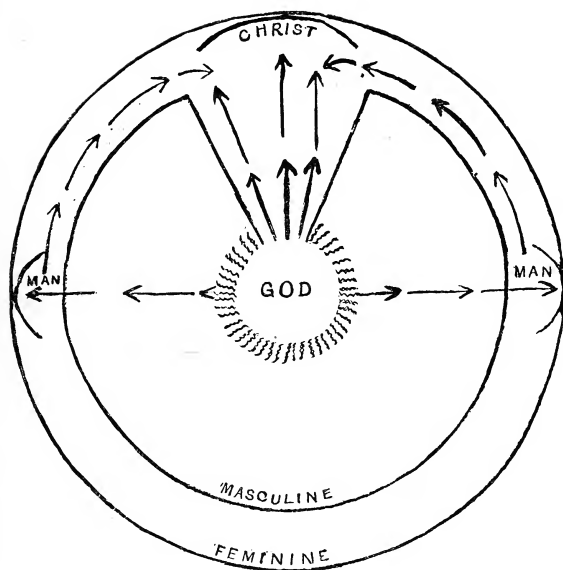
III. The method of generation is the radiation from the Life within of a human germ, which is received by the masculine and thence imparted to the feminine, the soul element being taken on from the former and the body element from the latter.

IV. The Christ is represented as the result of Divine Influx directly into the feminine, or motherhood, without the intervention of the human fatherhood. Thus the soul element of Him is not merely an individual man, but the Divine Man, the summation of all humanity.

V. In Him the human was Divinized; that is, the human consciousness, down to the lowest bodily conditions, was opened into the Divine.

VI. Now by union to Him, the consciousness of ordinary humanity becomes opened into the Infinite. He is the vine; other men, the branches. He is the medium through which others become regenerate.

Plate V



fact is a picture book, in which spiritual truth is arrayed before us for our reading. In his facts, Darwin was right; in his philosophy he was wrong. His development theory needs only to be corrected by the knowledge of the philosophic truth that nature is but the phenomenalization of spirit, thus giving external fact a subjective setting, and all is clear and harmonious; while without this, we are in a maze of mysteries and contradictions.

Then, to return from this partial digression, we repeat that the first embodied expression of the spiritual in the natural was in the person of the man Jesus.

He was born of a virgin; that is, he was the out-birth of the spiritual, not through but above the plane of the lower degree, even as the original vegetable, animal, and man had respectively been before him.

In this, he is but the prototype of the spiritual birth and growth of all who follow him in the regeneration. He is the first-born, the representative, the head of the race, the way, the avenue, through which the natural consciousness of all others become opened out into the Infinite.

By the manner of his birth and unfoldment he shadowed forth the truth that all is spirit, and exemplified his own language, "Ye must be born from above," born out of sense into spirit.

Herein only are met perfectly the demands of the human heart and mind, upon every plane of perception, from the lowest sensual to the highest spiritual.

In the process of regenerating evolution he is seen first as man with only a halo of Divinity playing about him. He is the Son of man, shadowing forth to natural thought only somewhat higher than the mere human. From this initial stage, through successive unfoldings, the Divine Father in the Son is revealed more and more until finally the consciousness of unity with the Infinite is perfected, and in the language of the Apostle the Son also becomes subject unto him "that God may be all in all."

The accompanying diagram (Plate V.) may be helpful toward getting the scientific idea of the manhood and the Christhood of Jesus as I have endeavored to portray them.

The Infinite is seen radiating from a center within two circles. These circles represent natural man, the outer one the feminine, and the inner one the masculine of our humanity. To the right and the left is denoted the individual man, the limits of whose natural existence are comprised within the bounds of the masculine and the feminine of the natural man.

A ray of light from the Divine Sun, a thought of God, is deposited in the masculine as the fatherhood (whose qualities it takes on); thence, passing to the feminine it clothes itself with a body from the mother, and so the man is born into existence in nature, and commences his career as a self-conscious individuality. The external consciousness of such a being by birth and natural development can never rise above nor penetrate beyond the natural degree. Consciousness of unity with his Creator must come

through the inflowing of the spiritual. The natural is merely the matrix into which the germ of a Divine consciousness is to be born. It must die as a grain of wheat in the ground in order to a resurrection or growing up into the spirit.

At the upper part of the diagram, the Christ is represented as being generated without the intervention of the human masculine, but directly by the overshadowing spirit. The Absolute Man, the Divine, takes to itself a body directly, from the feminine in humanity. While the boundaries of his conscious ego include the finite on the one side, it takes in the Infinite on the other. Doubtless, the consciousness of Jesus was developed spiritward by the same law and processes as in the case of the ordinary man, viz.: by the death or displacement of the natural. He grew in stature as other boys. He was a natural man as other men, and had all human appetites and sympathies. But his interior nature opened directly into the Infinite. No finite veil of natural fatherhood shut off from consciousness of his Heavenly Father. Thus, while very man, he was nevertheless a discrete degree as to his exterior consciousness above ordinary humanity. Jesus Christ grew to a sense of interior identity with the Father naturally, as an ordinary child grows to manhood. He could speak of himself as "the Son of man, which is in heaven." His spiritual man flowed out by a natural process of development, and displaced the natural consciousness, and so he came to realize the Divine in the extreme sense degree. He

became consciously one with the Father in his very flesh and bones. Now those who enter into conjunctive unity with him, as indicated by the arrows in the chart, consciously open out into the Infinite in the Christ even as the consciousness of Jesus opens out into the Infinite Father, verifying his words, "Thou Father in me and I in Thee, that they may also be one in us."

In order to get this whole subject before us in brief, I will conclude this lengthy letter by an epitome of facts and principles.

1st. God to our finite thought is exhibited as essence, form, and manifestation. In essence he is the Father; in form, the Son; in operation or manifestation, the Holy Spirit, with all creative results.

We may illustrate this by individual man, who is the image and likeness of the Divine. The factors which go to make up individual existence are primarily the affections, which correspond to God's Love; secondarily, the affections taking form in the thought, which corresponds to God's Wisdom; third, the union of these in one personality, together with their active outgoings of whatever kind, which constitutes a third degree of man, corresponding to God's operative energy.

But spiritual man is God's thought. Then universal spiritual man is the Son, the so-called Second Person in the Trinity. He is God in the second degree, even as in the Godhead the Father is the first degree. Then it follows that Jesus Christ being a perfect expression of spiritual man in nature, he is by very virtue of this fact at the same time God.

Then how about other men? They are each also limited manifestations of God. They are all Sons, but unconscious of their origin and birthright.

Qualitatively, then, as we have said, in essential being Jesus Christ and man are one. In himself, he has brought down the Divine into external consciousness. In him the Divine is now organized into the natural degree. Thus it becomes accessible to the natural consciousness of all men, there being no space separation between him and other humanity. The Divine in the natural degree as exemplified in him may be termed the Divine-Natural-Humanity, the Christ-Principle, or what we will. It dwells in every one and awaits only recognition, in order to manifest itself as the Comforter or Holy Spirit, the active agent in developing the individual into conscious unity with the Father.

2d. Christ's birth without the intervention of an earthly father, while not in the least invalidating his constitution as a man, lifts him at once above the plane of the ordinary man; that is, the rational animal.

3d. Through his mother Mary, he came into rapport with all our humanity, in its natural degree. That is, he entered into the body of the race, inheriting in the natural mind all its falsities and evils. Thus he was assaulted by temptation as other men are.

4th. By the peculiarity of his immediate relation to the Divine, he was enabled to withstand all mortal mind pressure toward the evil and the false, and so was kept from sin.

5th. He passed through successive stages of development, just as other men do. To his consciousness, the inflowings of the devil appeared just as it does in the experience of others, to be generated in himself. Thus, he suffered as others suffer, and more, in the ratio in which he was more sensitive.

His changes of state from rejoicing in his conscious oneness with the Father, through all the varying degrees of perception down to the spiritual darkness and suffering of Gethsemane and Golgotha, perfectly accords with this idea of his Divine human character.

6th. The constitution of his natural degree illustrated by the manner of his birth gave him a consciousness of the Infinite, such as no other man in the natural degree possesses. Yet, it does not essentially differentiate him from others as a veritable man.

While no other can come to say with the fullness in which he said it, "I and the Father are one," yet the race will in him rise qualitatively to the same plane of perception, and so all come to consciousness of unity with the Father.

In the view which we have been endeavoring to give of Jesus, there is not an expression in the account of him nor a power ascribed to him, whether as man or as God, but is perfectly consistent and harmonious. Nor is there a want in humanity but that is thoroughly provided for.

There ceases to be any necessity in the interests of consistency for those violent distortions of Scripture to which you refer, those marvelous feats of critical legerdemain, by which he is emasculated either

as to his Divinity or his humanity ; or by which they are combined in such a manner as, on the one hand, to place the Infinite Father in the rôle of so clothing himself in nature as to lose sight of his identity, or on the other, of coupling together two egos, viz. : that of a man and that of God, and bringing the one or the other forward to speak and act as the exigencies of the case may demand.

Qualitatively, no expression of the Infinite One can be conceived of greater than spiritual man. Quantitatively, there may be and are among men in the natural degree, differences as to the extent and manner of reflecting the Divine. Let us conceive one who perfectly reflects the Divine Father, and what have we in our mind but the ideal man Jesus Christ? — not the Infinite One as differentiated from his idea man, but the Infinite One expressed through his idea, and perfectly expressed because the medium is perfect. Then, looking into the face of Jesus Christ, we see the Father and at the same time man ; not one or the other respectively, but both in one ego.

Yours in the Truth,

THEO. FONTAINE.

XII.

MRS. GOODE TO PROFESSOR FONTAINE.

MY DEAR SIR: I have read and reread your letter many times. Please accept my thanks for your masterly exposition of the subject. I shall have to take further time for thought. So far as I have heard, there is not a dissenting voice among us as to the truth of what you say, and as for myself and your pupil, we feel as though the stone was about to be rolled away from the door of the sepulcher.

The central idea embraced in your Pauline text, as to the object of our race's existence, begins in my mind to assume more definite outlines. I perceive also, with a clearness that I have never been able to do before, that all nature symbolizes spiritual truth and is explainable only upon that hypothesis.

I do not yet understand fully the philosophy of the constitution of natural substances, but the glimpses which I have obtained will enable me to wait with patience its further elucidation.

But upon the historical feature of the Christ question I am anxious for more light. All along, you have taught that man's history is a development toward the great end of his creation. This, of course, must be true. You have further assumed that the Christ-man is the pivotal point of history. This, also,

I can see to follow from the assumption that he is the Divine, incarnate Head of the race in whom and through whom our humanity is unified in one body for the indwelling and radiating of infinite Love and Wisdom to other races of the universe.

Now I have been, to some extent, a student of history. I suppose my experience is a very common one of dissatisfaction with simply knowing the facts or events as history records them, yet I have never been able to penetrate beneath these facts and uncover the grand principle that underlies them. Nor have I ever read any author who, on any other basis than that of theoretical and fanciful assumptions, attempted to do so.

At first, I was disposed to treat your ideas, as outlined in the historical orbit chart and partially presented in your letters, as a mere theory without any solid foundation in fact. But upon examination, I have changed my mind. Your theory has startled and aroused me, opening up a world of beautiful truth along this my favorite line of thought and investigation, and I am all aglow with anxiety for you to come to where, in your exposition, you will treat more fully on this part of your course.

I most heartily unite with your friend Miss Wise in hoping that, ere long, you will pay us a visit. We are resolved on having you come if possible.

She sits by me while I write and joins me in the kindest regards.

Yours hopefully,

EDNA GOODE.

P.S. — Pardon me. I should have mentioned that in our club talks on the subject of your letter, a question arose as to how Christ Jesus was, as you say, the first-born into the spiritual degree. I cannot suppose that we are to understand him to have been the first of the race to be intromitted into consciousness of spirit. The history of the race previous to his coming forbids this idea. Then in what sense was he the beginning of a new creation or type of humanity above the ordinary man, even as the natural man is a plane above the animal, that above the vegetable, etc.?

Again, why can other men never come to say with the fullness with which he declared of himself, "I and the Father are one?"

XIII.

PROFESSOR FONTAINE TO MRS. GOODE.

MY DEAR MRS. GOODE : Yours received. You are correct in assuming that I do not mean to deny consciousness of spirit in our race antecedent to the Christ. What I meant to say was that up to the period of the Incarnation of Christ there had not been nor could be a practical realization in the natural range of existence, of unity with God. Man is composed in general of two zones of consciousness, viz. : the spiritual and the natural. Previous to the advent of the Divine, and its organization in the natural degree in the person of Jesus of Nazareth, the consciousness of spirit had never been brought down into the external as a fixed organic embodiment, in such way that the two ranges of thought and feeling constituted a unity. Originally, in the paradisaical age the race-consciousness was posited primarily and exclusively upon the plane of the spiritual. The external world was unreal and shadowy. Man's life was altogether internal. The report of the senses was regarded by him as a purely subjective experience. Such a state was not designed to be permanent.

It was designed that the race should establish a consciousness on the outer planes as well as the

inner. But normally man should, in his evolution outward, have carried with him an openness to the interior, thus incorporating the spiritual into the external.

In this way the heavens would have been brought into organic unity with the earth plane of thought and feeling.

But the race in this descending evolution failed in their adherence to the higher law, and so lost the sense of spirit in the opening of their consciousness outward. Man lapsed altogether into sense, and a veil was drawn, wholly shutting out the inner realm.

He became materialized. In this state, he could realize spirit only by a process of intromission, or laying to sleep the external. In the ordinary conscious life of the masses the sense realm alone was real. Dense clouds of materialistic falsity overarched the mental skies so that no ray from the Divine Sun within could penetrate them. Knowledge could be received only through the senses and sense intellect. Intuitive perception ceased. Hence arose priests and prophets as intermediaries between God and man. They by special preparation lifted the veil in themselves and received for the people. The truths which formerly were known to all by an internal dictate, were now taught in external, symbolical ceremonials. For ages, you will remember, as recorded in the Old Testament, all revelations were made to the people through external media. Men, or heavenly messengers in material form, addressed their communications from without. The natural

mind was not receptive of the truth as taught by Jesus, that the kingdom of heaven is within. The essence of the truth to them consisted in the external symbols representing it. To the Jew, the forms and ceremonies of his external ritual service were the very substantial truth itself. He looked no farther nor deeper than the form. And they who were raised up to be the media of conveying truth to the people, and who "spake as they were moved by the Holy Spirit," were intromitted into interior conditions, and their natural minds were held in abeyance in the performance of their office, somewhat in the same way as spiritual mediums now speak in trance states.

But when Christ came, he in himself and thus for the race, opened the interior way, so that the spiritual might flow out and become consciously recognized by and appropriated in the natural degree, even to the extremest bounds of sense, thought, and feeling. Jesus evolved a divine consciousness in his every faculty of soul and body, and so became embodied Divinity in his own ego. That is, he became Divine Natural Humanity. The rending of the veil in the temple at his crucifixion typified the rending of the veil between the natural and the spiritual in him and through him for all humanity, so that now all men may become kings and priests unto God. The time had come, as he said to the woman at the well in Samaria, when men would worship neither at Jerusalem nor in that mountain, but would worship in Spirit and in truth.

Here we touch the vital point of Christianity.

It was not so much in that he taught men to look to spirit and God as the primary substance and source and essence of all things, that he was the Christ; nor that he was in any way superior to all others in his directing the race from the phenomenal to the spiritual as the underlying reality. Buddha and others had done this before him. That which differentiates him from all others, and which constitutes him the Christ, the only Christ and Saviour, is that while he turned the thought of the race back to God as the Fountain of life, he also taught and exemplified in his own soul and body that the Divine may be and must be brought out into the natural and organized therein. He was the first to do this; and he expressly declares that it is only by a vital organic union to him, not merely as the Christ principle, as some teach, but as the Christ principle organized into an embodied ego of Divine Natural Humanity, that any other of the race can be saved; that is, that any one can be in soul and body organized into a Divine ego like unto him. This it is which constitutes salvation. It is for this that our race was brought into existence. Now, since his incarnation there has been going forward a readjustment of the whole race in embodied unity in him. Those who lived previously to him, even the godly and obedient, had not become divinized in the natural degree, but had only succeeded in repressing the evil and the false in themselves, and so in bringing the external mind into a state of quiescence. Now, since the cry on the cross, "It is fin-

ished," to those who made up the old heavens, the Gospel of the Divine Natural Humanity has been preached, and they have been in the process of accepting the truth and entering into unity with the Divine Natural Man, just the same as we of the natural world have been doing. The New Heavens, called the New Jerusalem, has been organizing as the body of the Christ, and the whole race has *pari-passu* been evolving towards that culminating crisis when evil is to be cast out and consumed and God is to be all in all. These old heavens are some of those people probably to whom Christ referred when he said, "Other sheep have I who are not of this fold." And to this building up of the New Jerusalem—the New Heavens—and arraying it as a bride adorned for her husband, and which in Revelations we are told is descending from God out of heaven to meet the ascending earth, the Lord probably referred when he said, "I go to prepare a place for you."

Now you can easily see from all this in what a transcendent sense Christ Jesus stands forth as the typical man, the First-born of the new race of the Divine Natural Humanity. And you can see how far short of the truth they fall who think of him only as *a* man, and not as *the man*. They who name him in the same category with others such as Budha, Zoroaster, etc., show that they have yet to learn the prime element of the truth of Christianity. He was not the first of the race who has had an intromission into spirit consciousness, but he was the first-born of the Divine Natural phase of Humanity. And, as such,

he springs from the natural man as the mother womb, with God as the Father, even as the natural man in the course of evolution had sprung from the animal, that from the vegetable, etc. Christianity is not merely a teaching and an exemplification that man may, by concentrating his gaze upon the spirit within and shutting out the natural, become conscious of spirit; but it is the teaching the truth of the Divine Natural, and through Christ, the organized center, the giving all men the power to bring out the Divine into both soul and body, and so of bringing God to tabernacle in man. Man thus becomes an organized embodiment of the Divine — a vicegerent of God within the bounds of his individual ego.

Christ did not (as Budha did) deny existence. He accepted it as a fact and taught that it must be divinized — that is, that the very outmost range of bodily sensation-consciousness must be infilled with God so as to become one organic life with and in him. Within the bounds of each man's sense and thought universe he must, and will, within and from Jesus Christ, come to say, "I have all power in heaven and earth." To this end, was man born; this blessed state every one is destined to achieve. As Moses lifted up the serpent in the wilderness, so Christ Jesus lifted up the sensuous in himself into unity with the Divine. The former was typical of the latter. And as the serpent-bitten Israelites, in looking upon the brazen serpent, were healed of the bite of the serpent, so the sense-poisoned and sense-dominated sinner, in looking to the Divine power dwelling in and flowing through

the Divine Natural Humanity in the Christ—that is, to the Sense-Divinized Man, receives his outflowing spirit and is healed from all sense maladies. The Divine power focalized in the Natural of the Christ is on a plane of rapport with the outermost sense consciousness of the lowest degree of human thought and feeling, and thus can be recognized and received by all. The Divine has come to have power and expression in the natural degree.

This will suffice, probably, for the present. I trust that enough has been said at least to point the direction of thought leading to an unraveling of your perplexities.

You may, if you please, say to Miss Wise and the other friends that I am now so far freed from obligations elsewhere that I can carry out my long-cherished desire of visiting them. I hope in about a fortnight to be with you.

In the meantime, as you are so much interested in the historical development of our race, I inclose you a popular lecture delivered some time ago.

This may occupy your time till I come, when we can talk together instead of writing about these wonderful truths.

Fraternally yours,

THEO. FONTAINE.

XIV.

LECTURE.

Lo, I come: in the volume of the book it is written of me.—
Psalm xl. 7.

History ought to be the most interesting and profitable of studies. All truth is somehow God in manifestation. Natural science is the classified facts and expression of the laws of so-called material creation. Philosophy, as studied, is an inquiry into second causes linking phenomena together. History is the study of the course and progress of our race-development toward the end for which we were created, and in its full scope embraces all other knowledge. It is a study of the characteristics of each period, not only in its relations to the rest, but in its relations to the whole.

Now as man is the only real creation, and is the occasion for the existence of all other things on earth, by so much ought the study of his development toward the final end of his existence be of more interest and importance than that of phenomena in other relations.

“Thou hast made him,” says the Psalmist, “a little lower than the angels; thou hast crowned him with glory and honor.”

But history has not, among the hierarchy of studies, occupied this lofty pre-eminence. To most people it is comparatively dry reading, and its results upon character and education have been but meager. The reason for this is to be found in the manner in which it has been written, studied, and taught. For the most part, it has consisted of a mass of facts without any definite beginning or end, and without any unitizing idea.

Historians have carried us as far back into the dim past as the torch of tradition can light them, and have arrayed before us a vast succession of peoples living under varied social conditions and regulations, but all having one thing in common, viz.: decadence and death.

They exhibit in panorama, nation following nation, evermore rising and falling as the waves of the sea. They tell us of the tyrannies and corruptions leading to the fall of one people and the series of events associated with the rise of another, entitling these facts and sequences "the philosophy of history."

The one prominent object has been the vivid portrayal of the operations of men in butchering one another, and the glorifying of such leaders as have been successful in the massing of human beings for mutual destruction. A benevolent reader becomes surfeited and turns away in loathing from the constant scenes of brutality and tyranny, of lust and rapine which, in any ordinary history, are arrayed before him.

The question arises in the contemplation of these

horrors, "Well, what better am I for knowing such things unless some good can be made to appear as the end of it all? Is there no great purpose, no goal toward which the race is developing, and to which these slaveries, tyrannies, and butcheries are to be made subservient? Is there no general progress toward a predetermined destiny for the accomplishment of which these Satanic delusions are being utilized? Has the human race no definite appointed purpose toward which it is moving, and towards which, as a factor in this movement, each age has its part to enact?" History is dumb in answer to these and such questions.

But without such answer, what is history worth? The common idea of historians is that there is no progress; that we are evermore moving in a circle; that what has been will be, and that the only lesson which the dreary past has in store for us is the ending of our civilization as that of others in the past, by submergence in a sea of blood, slavery, tyranny, barbarism, thus giving place to another advancing wave of humanity in our stead, it in its turn to sink as we shall have done, and so on indefinitely.

Macaulay expressed the common sentiment in his prediction that the time would come when the posterity of some now savage tribe, sitting on the ruins of London Bridge, would meditate upon the archaeological remains of England's extinct civilization, and inquire, as we now do in regard to the ruins of the Orient, what manner of people once had their habitations here, and what was the nature of their civilization?

If he is right, then the contemplation of the past records and actions of the race is but gazing into the dreadful maelstrom which is ere long to swallow us up as it has done the ages and nations before us. Let us turn our eyes away from our inevitable fate. "Let us eat and drink, for to-morrow we die." But it is not true, what Macaulay said, and the better thought of the age is beginning to perceive it. Modern historians are ceasing to lay so much stress upon battles, sieges, fields of carnage, and the glorifying of successful human butchers, and are beginning to inquire into the deeper meaning underlying phenomena. Progress is recognized as a fact, and the question is asked by historians, "What has been the particular part each age has played in the grand drama?" This is a step in the right direction, but does not go far enough.

It is only in the light of that deeper inquiry after a clear perception of the end for which our race itself exists, or the use intended by the Almighty for earth's inhabitants to subserve in the economy of the universe, that we can understand the nature and meaning of the successive steps in the development of our history. If we know not the end, neither can we know the causes and effects looking to that end, as the ground of their existence.

Thank God, the time has come when we can know the object of our creation, and thereby understand the fundamental feature of each phase of our history. The bright electric light of a true spiritual philosophy thrown upon the Word of God enables us to discern

the signs of the present and to forecast the general course of the future. The key to history is found in my text, "Lo, I come: in the volume of the book it is written of me."

A very remarkable fact in our world's history has to be accounted for. It is that all the great religions of the world have been founded on the idea of a Divine Incarnation. Prophetic voices, in all ages and with nearly all peoples from time immemorial, have been raised proclaiming relief to a burdened world through the descent into the race of a Divine deliverer. A Divine manifestation to sense perception has ever been among all nations the center and mainspring of human hope.

The worship of God embodied in humanity is the form in which the religious sentiment has ever expressed itself. For our own race there seems to be no place of mental or spiritual restfulness other than in the apprehension of the "Word made flesh." We seem to be able in no other way to formulate God or to get any intellectual or affectional apprehension of him. Hence men have always worshiped the Deity, expressed through human form, as somehow incarnated.

To intelligent thought, of course, the conception has not been that of a limitation of the Infinite One, but only that of human individualization, and therein a manifestation of the Infinite to finite capacity.

I quote from Field's "Cosmos and Logos": "Brahma, of the Hindus, is described in prophetic visions as incarnate in Crishna for universal salvation

and restoration. Prometheus is a similar personification; so is Mithras of the Persians; the Buddha of Central Asia; the Horus of the Egyptians, and Adonis of the Assyrians.

Not only in a general way is this doctrine of an Incarnate Deity embodied in these ancient creeds, but many of the very experiences of Jesus Christ are minutely predicted. Long ages prior to the time of Christ, the Sun God was recorded as being born of a virgin and performing miracles. The records of the Buddha so closely resemble those of the Christ that the Jesuit Fathers supposed that Satan had gotten up the Buddhist religion on purpose to confound the Christian Church. The Buddhist traditions go back to Buddha, the son of the Virgin Maia, who conceived him by a ray of light. His birth occurred on the 25th of December. He was subject to dire temptations; he descends into Hades to teach the souls in bondage to evil. According to the early traditions of the Chaldeans, running back to ages before Christ, the time of the advent was astronomically foretold; and this time corresponded with the birth of Jesus. Hence the visit of the sages or wise men of Persia to Judea, and their offerings to him of gold, frankincense, and myrrh.

In some of the sacred books of China there is a record of the coming of the hero, or Divine One, his birth from a virgin, his low estate, his public teaching for three years, his sufferings for the deliverance of men from evil, his ascent into heaven, and his coming to judgment. To this Being they gave the

names, the Shepherd, the Most Holy, the Universal Teacher, and the Supreme Truth.

Confucius had announced to the Chinese that the Holy One should appear in the west. The time which he had fixed accorded with the date of the birth of Christ. Hence, ambassadors were sent from China to Rome to ascertain if Augustus Cæsar was the holy and expected one, who was to purge the world of evil. The time told by Confucius that should mark the great event was to be indicated by the conjunction of Jupiter and Saturn in the constellation of the Fishes.

Plato, the Greek philosopher, spoke of that God who was destined to appear at some certain period of time, and impress himself on the universe in the form of a cross; the Divine One, who should be scourged, fettered, tormented, etc. Plato learned his mythology in Egypt and the East, where Paganism had had its mythical crucified victims ages before.

The following is the language of Zoroaster, the founder of the Magian faith: "In the latter times a virgin shall conceive a child, and when he is born a star shall appear shining in the daytime. Ye, my sons, shall first of all see this star. When ye behold it, go in the way it shall lead you. Worship the new-born babe and offer him your gifts. He is the Word who established the heavens."

This will suffice to show that the doctrine of a Divine Incarnation has been a faith co-extensive with religious thought. All these prefigurations of the various religions of the world are but indices pointing to Him who was and is the fulfillment of them.

We are all familiar, of course, with the fact that the coming of such a deliverer formed the entire basis, and most of the superstructure, of religious thought among the Jews. When the symbolic pair go forth from the garden of delight cursed with the stamp of sense upon them, a gleam of promise lights up the dark horizon, in the language, "The seed of the woman shall bruise the serpent's head." That is, one shall be born of woman who shall overcome the serpent sense, and lift it up in himself as Moses lifted up the serpent in the wilderness, that whosoever looks and believes shall not die. This promise was the bud which expanded and outflowered in such prophetic utterances as those of Isaiah. Seven hundred years before the birth of Christ, looking across the intervening space of time, he saw Immanuel, God with us, the desire of all nations, born of a virgin, having no form nor comeliness; despised and rejected of men; bearing humanity's griefs and sorrows, his soul offered for sin, etc. The symbolic mother, Eve, is represented as rejoicing at the birth of Cain, supposing that in him she had received the fulfillment of the promise. And on up through the ages until the announcement of the angel to Mary, the Eves of the Church were ever in the attitude of Messiah-motherhood expectancy and hope.

In Jesus, the Christ, was fulfilled all predictions as to a coming Saviour. Of him the text speaks. From the beginning, humanity had been in the process of preparation to become the medium of his appearance and work. While angels were said to be looking on

in wonder and as having a desire to inquire into these things, the Apostle is inspired to point to Him, saying to us and all created intelligences: "Behold the mystery of the ages explained. God created all things pertaining to earth in order that now unto principalities and powers in the heavenly places, might be known by the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

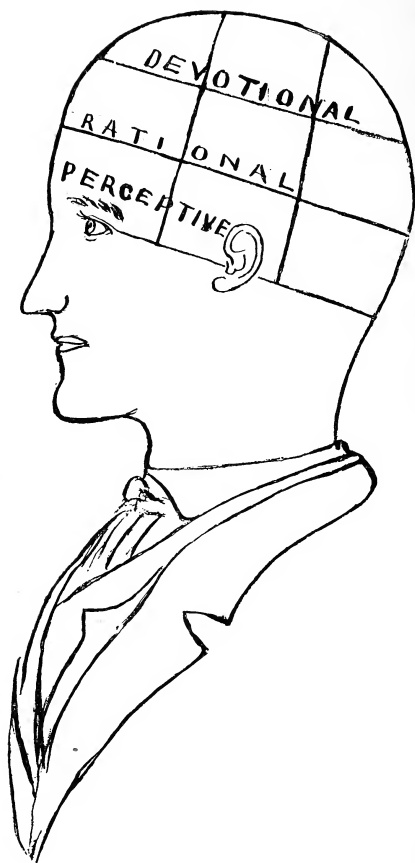
A question suggests itself here, viz.: "Was man's deflection into sense falsity necessary to prepare our humanity for its use as subservient to the Incarnation?"

As a matter of fact, man did retrograde from a state of spiritual consciousness and perception into the delusion of materiality resulting in his subsequent and consequent sufferings.

Did God design this? No; not in the sense of man's having no alternative. But, granting such deflection to be, God's eternal law compels it to subserve good—turns all its seeming forces into channels of beneficence.

The exact design, so far as we can see, seems to have been this: First, the creation of a certain type or genius of humanity adapted to become the medium of God's manifestation and permanent embodiment therein as a means of his outflow in a peculiar way and in greater fullness to the universe in general. In order to this, it was necessary that this race should, under specific and peculiar conditions, evolve a conscious perception in every range of mental and

Plate VI



affectional life, so that the Divine influx might fill out and divinize even the lowest and most external faculties as well as the highest and most interior powers.

But the development of a conscious life in these various departments of his complex being by no means necessitated man's yielding to sense delusion, or what we call evil. He might, normally, and without sin, have passed from the higher states successfully down to the lowest, and have fully developed a power of perception upon each plane of thought and feeling.

In the constitution of our existence there are three ranges, which we may term the Devotional or Spiritual, the Rational and the Perceptive. (See Plate VI.) In the body, which phenomenally corresponds with the mind, these three departments are respectively represented, first in the upper, middle, and lower ranges of the brain; then in the head, the trunk, and the limbs; again in the motor, the digestive, and the circulatory apparatus, etc.

From Adam to Christ man's history consists in the formation of a religious selfhood in these several departments of his being, so that the race has to-day conscious religious life and perception in and from all these degrees of thought and feeling. The consciousness of some is dominantly in the one, of some in another, and each sees truth according to his own specific genius, no two seeing anything exactly alike. To him whose dominant life is in the first or devotional degree, the thought is not ratiocinative but

intuitive. He does not reason and come at results by logical processes, but by an internal dictate. In his affections that which is most pronounced is his relations to the Lord. His love takes primarily the form of love to God, and secondarily of love to God in man. Truth is seen from this degree inspirationally, constituting the seer.

But he who looks out from the second or rational plane has to arrive at results by reasoning. He philosophizes and theorizes. In the sphere of his affections, man comes first, and God is loved in man. The man in this degree formulates the truth and places it on a rational basis. Upon this plane dwells the teacher.

The lower-story occupant of the mental house is differently constituted from either of the other two. He regards all things primarily in relation to their use. He sees a truth as a fact and asks about its practical utility. His love of God and man looks to some practical end. Intuition and theorizing are to him secondary to use. He is the practical man.

And still further, upon each of these planes of thought and feeling there are three degrees from within, outward, which we may term the internal, the middle, and the external. These three degrees are represented in the body by the three departments of the brain, viz. : the cerebrum, or that part whose function is to direct and control the body through the voluntary thought and the senses; the cerebellum, or that part which governs (through the sympathetic system of nerves) the involuntary life; and third,

the medulla oblongata, whose functional range is so interior as to be beyond external conscious perception.

Now we are all so constituted as to think with more ease and delight in some one of these degrees and departments than in the others. Such is our genius and will be forever.

The original mental status of the Adamic man was in the highest degree and in the most interior. He rested upon the bosom of the Infinite Father as a child does in the arms of its mother. By successive steps the lower ranges have also been developed, so that now and since the advent, all three degrees are fully opened out in the race. Some minds dwell mostly in the lower story, some in the middle, and some in the upper, and the view from each is perfectly satisfactory to those who live there.

As of old, the genius of each is adapted to the exercise of certain functions, and the gifts of each vary accordingly. And just here let me add that this thought should be ever before us as a corrective of our judgment of others and should serve to give us the broadest charity. Truth is many sided. You see one aspect; I another. Throughout the past ages, as man stepped downward, the status of the human mind came to be dominantly in each degree successively. The lowest point was reached at the coming of Christ. Since then the development has been upward, the life of the risen Lord opening out into each degree in our humanity in the reverse order of descent.

Until the crisis of the flood, the devotional faculties predominated. Then until the call of Abraham, the rational powers were most prominent. Thence down to the Incarnation, the conscious life was in the perceptive or sensual.

In the ascent, we have passed out from the lower into the rational and are rapidly developing into the still higher degree. We are entering upon a period where every type and degree of mind is unfolding into the sunlight of truth.

The various types, subtypes, and varieties of spiritual thought were illustrated in the persons of the Apostles. John represented spiritual love; Peter, faith; while Thomas was a type of the purely natural or lowest degree. John, in love, leaned upon the Master's bosom; Peter, from an interior faith, saw and confessed the Christ as the Son of the living God; but Thomas yielded only to the evidences of the senses.

The seven churches of Revelations are several different varieties of faith and love in various degrees, or their modifications.

The four gospels are the same truths seen from four several standpoints. In any assembly of to-day all these planes of thought will have their representatives.

What then? Is it not the duty of the speaker to take in the broad field of truth and to adapt his thought to every variety of hearer? Each auditor cannot have only his own shiboleth pronounced. The Church of the incoming age must be complex. It

must be a concert, a harmonious blending of many instruments, not all alike nor playing the same part.

What manner of man should the teacher be? A sort of composite type of person, able to present the truth as seen from all the stories of the mental building. Who is sufficient for these things? There is abundant room here certainly for the exercise of charity.

Now let us note the characteristics of each age, and as far as we may be able, the specific use of each in its bearing upon the great end. (See Plate II.)

The period beyond the Noachian flood we know little of. The Biblical account, including the flood, is manifestly purely symbolical. It is the representation of spiritual realities under cover of materialistic expressions. The genealogies there given are ethnological or doctrinal. They do not record the names and ages of individuals, but those of tribes or peculiarities of faith and life.

The numbers, too, designating the ages of the patriarchs, are used as symbols of spiritual truth. They bear no reference to length of time whatever, so that no chronology can be constructed from them.

One general fact, however, is patent. The openness to spiritual influx at that period given by the dominance of man's consciousness in the spiritual, or devotional faculties, capacitated him to become by perversion profoundly debased. He corrupted his way upon the earth. The record says that there were giants in those days. This means probably monstrosities of spiritual perversion.

Finally a spiritual crisis comes, symbolically described as a flood. An organic change ensues. The first age ends; a new one dawns. An influx of life pours in upon the rational, and the race starts out upon a new career. Here, three historic personages appear, — Shem, Ham, and Japheth. These were the names of three historic peoples instead of three individuals. History shows them as three great stocks of the white race. Formerly it was supposed that Ham was the ancestor of the negro. But that is now shown to be utterly out of the way. Ham or Cush was the stock of the white race that peopled Egypt, Chaldea, and some other districts, anciently. By that people the pyramids were built, and also the structures of Chaldea, whose ruins are to this day the astonishment of the world.

This was an age of rationalism, of theorizing. The religions and civilizations of the Orient mostly took their shape from the outraying influences of the Hamites. China and Japan were at that time crystallized into the form which they have since largely retained. The extent of this civilization was world-wide. The ancient ruins in Yucatan, Mexico, Peru, and elsewhere on the American Continent, now being exhumed, doubtless date back to that period.

If it be asked why this particular people should have thus developed into such prominence beyond all others, even of their own brothers of the white race, the Shemites and the Japhethites, the answer is this: By Divine selection, and for some reason relating to their peculiar genius adapting them to the perform-

ance of the specific use designed in the development of that period, a particular people in each age has ever been taken as the medium of direct conjunction with God, and as an intermediary between God and the rest of humanity, and so for the time has been powerful, influential, aggressive, progressive, and historical. But upon the transference of the Divine torch from them to other hands, they have dropped out of view. Humanity being an organic unit, having a common life, such race, for the time, occupies somewhat the relation of the heart and lungs to the rest of the world-body.

The first people after the flood, that were called to that position, was the Hamitic stock. Upon them rested the direct rays of the Divine Sun. All other nations sat in the twilight. Just how long this period continued we have no means of ascertaining. We know, however, that there was a teeming civilization in the valleys of the Nile and the Ganges, twenty-five hundred to three thousand years before the Christian era. About 1750 before Christ, the light of the truth, with the Hamites, having gone out in darkness, the sacred trust passed over to the care of their brethren, the Shemites.

At this point there was another crisis. The Hamites had grown exceedingly corrupt. The pride of their hearts and their feeling of utter independence of God, are symbolically indicated by their proposing to build a tower reaching to the heavens; and the deep depravity into which they fell is shown by the description given of Sodom and Gomorrah.

The race now steps down upon the plane of the perceptive faculties and continues the descent to the lowest sense degree. This was reached at the Advent.

The Shemites began their part in history at the call of Abraham. The mission of this people was not so much to develop a civilization as to become the medium through which the Word of God should be embodied, both in language and manhood. Or, in other words, their use was to give the world the Bible, and to become the medium of the borning of the Christ. Their history was an enactment of symbols representing spiritual truth, of which they had no comprehension. The very fact that they had no interior perception of the truth embodied in their elaborate ceremonials, adapted them to the performance of the use to which they were called. Their whole national history, their relations to surrounding nations, the tabernacle and temple service, were a series of symbols of the profoundest spiritual significance, the meaning of which, even to this day, is but slightly understood. Paul spoke of the veil worn by Moses with respect to the Jews of his day. Christians have not yet succeeded in removing it.

Finally, as a culminating act in the part played by the Jews in the historical drama, came the Son of Mary. They having performed the grand purpose to which they were called, from them as from their Hamitic predecessors the Divine forces are withdrawn, and the light of truth now passes into the hands of the third race of the original trio, viz.: the

Japhethites, who had been in the process of preparation to receive it. The Japhetic Greeks had been perfecting a language and culture in their little democratic communities, which through foreign conquests by Alexander, had reached the outermost bounds of the civilized world. The Greek language and Greek culture were just the instruments needed to start the new life in its conquering career.

Then, also, a little west of these Grecian republics on the banks of the Tiber, had been springing up another phase of Japhetic civilization preparatory to the same general purpose of receiving and giving to the world the fresh influx of Divine forces from the risen Saviour. Their exact mission seems to have been to bring the antagonistic nations under one dominion, so that the heralds of the new gospel might find easy access to all the world under the protecting ægis of the civil power. The cohorts of Cæsar were the vanguards of the soldiers of the cross.

The colossal empire of Rome having performed its first use of affording channels for the outflow of the Divine life to the nations under its dominion, and the new doctrine having become established among its subjects, the very government itself having assumed a protectorate over the Christian system, the time came for it to perform a still further mission in its downfall.

The various Indo-European savage tribes that had been for centuries flowing westward from their Asiatic homes and settling in Northern and Western

Europe, were, through the downfall of Rome, to be brought to a knowledge of Christianity. And thus, as in the case of Samson, the results of Rome's death were to be greater than those of her life.

The barbarians of the North poured down upon Italy and gradually became imbued in some degree with the principles of Christianity. These principles have proved the good seed sown in good ground which has produced the fruit of all our modern European civilization. The history of Europe since that time has been the history of the new force flowing from the Christ in conflict with the old, effete conditions fixed in the heart of humanity in its retrograde movement from the lapse of Adam to the coming of Christ.

The first result of this conflict between the new and the old has been seeming darkness and death. The old civilization had to be destroyed, and the new to be built upon its ruins. Hence the period of darkness in modern history called the Middle Ages.

But about one hundred years ago another crisis seems to have taken place in the mental status of the race. There seems to have been a new influx of life from the Divine Man similar to that at the Incarnation. It is manifest that we are in the dawn of the most eventful era in the world's history. Clouds of darkness have been lifted from the human mind, depressing forces have been suddenly removed, and Christian civilization, as though suddenly unleashed, has leapt forward with a great bound. Freedom and power in all departments of thought and activity

have received a mighty impulse. Greater advancement has been made in knowledge and its application to human well-being in the last few decades than ever before in as many millenniums. Conservatism is confounded at the velocity of modern movements.

What does it all mean? The answer to this question can be given only from a perception of the position at which we have arrived in our historical progress as seen in the light of the end toward which our development was originally designed, and toward which we are tending. We must also have a comprehension of the several stages or steps necessary to reach that end, and a knowledge of the ground already traversed with the characteristic of each age in its relations to all the others and to the final consummation.

To attain this point of view has been the object in what has been said. From this vantage-ground let us look out upon the signs of the times.

We have seen that there was, down to the Incarnation of Jesus Christ, a retrogressive development through three successive steps, and that since that period, the development under the quickening influence of the Spirit has been ascending finally to culminate in an Incarnation of the Infinite in our race. The tabernacle of God is to be with men; he is to dwell with them and they are to be his people. There is to be an opening out into each degree and a filling out of every faculty of every individual of our race with all the fullness of God until we shall stand complete in Christ as one grand unitary body.

How far are we advanced in our upward course, and what is our present status? Of the three stages to be traversed we have certainly passed one. We have laid aside the swaddling clothes of authority and ceremonialism and are far on our way on the higher plateau of rational thought and individual liberty. Indeed, it is evident that the vanguard are entering upon the third, last, and highest stage of which love is the life and "no death" the watchword.

To be sure, the procession is a long one from those in the lead to those in the rear, and it may be some time, perhaps centuries, before all nations and people shall come up. Prophetic utterances are on record, notably those of Christ himself, foreshadowing a long series of woes and calamities to intervene, ere hope to the whole body of humanity shall end in fruition. But thank God for the assurance that even death, the last enemy, is to be conquered, and that the time will be when the last prodigal shall arise and go to his Father.

But even now, the rising sun gilds the mountaintops upon which some of the most advanced ones stand. They send back the cheering words which pass along the line and gladden the hearts of those who have ears to hear, "Behold the promised land! behold, the bridegroom cometh!"

The central truths of this new era are: God the all; man his idea or reflection; nature the symbolism of God in man; and the divinizing of the whole man, spirit, soul, and body, in the Christ. These truths,

properly apprehended, bring man into conscious unity with God and all humanity, delivering from the bondage of material sense and thereby freeing from all spiritual and bodily maladies, and thus constituting him truly a Son of God.

Sin and sickness must vanish before these truths as mist and darkness before the rising sun. Evil is only a false consciousness in the natural mind, of separation from God. Disease results from a false sense of the objective reality of the body and of external nature, and the consequent belief in pains produced and felt from without. Destroy this falsity and let in the Divine, and, of course, the pain and disease founded on the error must cease to be.

"As a man thinketh in his heart, so is he"; and so is the universe to him. We make momentarily the body and the world we live in. All external things are to us but reflections of ourselves. The world gives us back what we give to it as a mirror reflects an image.

To him who comes to realize with a heart conviction the truth as it is in Jesus Christ, all things become new; because he himself is made over anew. There is fulfilled in him the language of Revelation, "I saw a new heaven and a new earth; the first heaven and the first earth were passed away." Bathed in a new light, all things take on a transformation. "Old things have passed away."

Just in the degree of our acceptance and embodying in our lives the great truths that are now descending as the New Jerusalem from God out of heaven;

just in the ratio in which we, as the bride, make ourselves ready for the descending Bridegroom, shall be fulfilled in us the language, "Behold, the Tabernacle of God is with men. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said: Behold, I make all things new. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the waters of life freely."

"Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in unto him and sup with him and he with me." "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father on his throne. He that hath an ear to hear, let him hear."

XV.

THE PROFESSOR'S ARRIVAL.

"OH, here you are, you dear old Professor! I couldn't wait, but came to the depot to meet you."

"And can this tall, queen-like lady be my little schoolgirl Mamie? Why, bless me, how you have changed! I wouldn't have recognized you. How rapidly you young folks do run up, to be sure."

"Now, Professor, in any one else I should think this flattery. You do not take into account how many years it has been since you left us."

"Come, Professor, let us take the carriage. There is an informal meeting of the club assembled to welcome you, and they will be expecting us. You cannot imagine how anxiously I have been looking forward to this visit. I have so much to talk with you about. All the folks will be just delighted to see you."

"I shall be greatly pleased," said the Professor, "to meet your father again and to become personally acquainted with the friends, Mrs. Goode and others."

"Oh, Professor, you remember I wrote you of the strange facts connected with Mr. True and Mrs. Goode. He is an excellent gentleman, and she is just one of the loveliest women in the world. Well, the most wonderful thing happened between them that anybody ever heard of, and I have desired to see

you that I might have you explain it. They recognized each other as old acquaintances when they first met at our house, though neither of them had ever heard of the other before; and of course they had never seen each other — in the ordinary way, I mean."

"Indeed, that is a marvelous thing; certainly."

"Yes, it's a long story — too long to give now, but as soon as opportunity offers I should like to tell you all about it."

"I shall be delighted to have you do so, and will be very glad to throw any light upon the matter that I can."

"Professor, do you believe that each man and woman was intended for some other, just one, of the opposite sex?"

"Why, yes, I believe in counterpartal relations. I have no doubt that before birth all are twin souls in God, and that they eventually will be reunited."

"Oh, you do! And do you think that we can know our other half here? And should we refuse to marry any other?"

"The difficulty is that from the standpoint of sense we can have no certain knowledge as to who is our counterpart."

"Well, anyhow, there is no trouble on that score with Mr. True and Mrs. Goode, — but here we are at home. We will finish this talk some other time. Here, papa, is the Professor. Introduce him to everybody."

In the course of the evening the conversation

having turned upon the historical lecture, Mrs. Goode remarked, "There is one thing, Professor, in your teaching which, as I understand you, seems to be out of harmony with your other ideas. I have reference to what you call man's retrogressive development. Is it not a backward step in man's evolution?"

"Not at all. There is not, nor ever can be, any backward step in the unfoldment of the Infinite in phenomenal manifestation. From the first expression of that unfoldment exfigured in the gaseous state of the geologist, or the 'darkness upon the face of the abyss' of Genesis, on up to the outbirthing of man as an individual, and thence onward to his crowning estate as a son of God in Christ, there is a continuous, uninterrupted advance."

"Pardon my dullness," replied Mrs. Goode, "but I don't grasp your thought."

"I will try to make my idea plain," continued the Professor. "In general, the process is a subjective involution, manifesting itself in a phenomenal evolution. The six days of creation are the involution of the whole of our complex humanity up to the point of individualization, where man stepped forth from the womb of the world soul as a germinal-animal-man."

"The first unfoldment of the race as individuals was up to the point of natural rationality; thence followed the lifting up of the race into conscious unity with God, called paradise, and succeeding this came the involution of a natural-religious, individual selfhood extending from Adam down to the Christ. This con-

stitutes the retrogressive development of which you speak. It was, however, only a part of the onward move. Following Christ, next came individual sanctification, through the Church; that is, the religious sanctification of the natural selfhood. This process is now complete. We have come to the last step—that in which the natural selfhood is to be replaced by the Divine, and the race enter into a consciousness of oneness in Christ, and of union with God. You can see that the human selfhood, and therefore our race history, commenced with Adam, and hence the planetary orbit in its elliptical form accords with the movement within this period.

“We might illustrate the race unfoldment in the form of a tree. The several days of creation as given in the Mosaic cosmogony would be represented by the several roots of the tree, proceeding from a central point, viz.: the chaos of Genesis, or the “nebula” of geology. These six days are the expression in external phenomena of the subjective involution of the race towards individualization. The seventh day, or the day of rest, would be represented by the body of the tree, indicating the close of that period, in which it is said man was made in the image of God, created male and female, and ordered to multiply and replenish the earth. Thence the paradisiacal state, the descent to the Christ, the Divine Incarnation, and the subsequent resultant evolution of the race to conscious unity with God would be indicated by successive limbs and branchings of the tree.

"As he first appeared, man was only germinally human. He was an animal to all intents and purposes, but capacitated to become man. The next step in his upward progress was that of laying aside mere animal conditions, and opening out into rationality. At this point commenced the Adamic period. Here the religious faculties were opened, and through an influx of the spirit a natural religious selfhood was established in every degree of his nature. This stage ended at the coming of the Son of Man.

"Since that time up to the present date, the Divine Spirit, outflowing through the Divine Natural Humanity of the risen Redeemer, has been so appropriated by the individual, and interpreted as to sanctify the natural selfhood, thus separating one man from another, resulting in the division of the race into saints and sinners. In other words, it has resulted in Phariseism, the I-am-holier-than-thou idea. The end of this process has come. Every advance of our civilization under the inspiration of this ecclesiastical, religious spirit has resulted in a wider separation between men, an increased antagonism, a fiercer competition, which must ere long end in a social disruption and anarchy. We have come to the point where it is manifest, even to the dumbest comprehension, that this way leads to death instead of to life. Everywhere men are earnestly seeking a solution of the social problems that are pressing upon us.

"The light has arisen. It is beginning to be seen that the natural selfhood must be utterly abolished and replaced by a Divine selfhood wherein the race

is realized to be a unity in the Christ, and that, spiritually there is no separation from the Divine. In other words, it is beginning to be seen that there is a perfect identity of life and interest in humanity, and in the degree in which we develop into a practical application of this idea will all our antagonisms and evils pass away."

"Why was it necessary that the race should establish a religious natural selfhood?" inquired Mr. True.

"It was merely a continuing and perfecting of the process of individualization. The natural mind has its three degrees corresponding to the spiritual. It was necessary that these should be filled out fully in order that in them as a matrix the Divine might be born and mature into manhood in the natural consciousness. The completion of this work was the fullness of time when the Representative and Head of the race took his place therein by birth, assuming to himself our prepared humanity and filling it out in all its departments with the Divine. Thus he became First and Last, Alpha and Omega, the Beginning and the End, the Almighty in this natural degree."

"Last Sunday," remarked Judge Wise, "I heard, in a sermon, an attempt at another explanation of the reason for the birth of Christ, just at the time in which he came.

"The preacher told us that the time, conditions, and place of Jesus' birth were in the Infinite plan arranged so as in the most perfect manner possible to furnish evidence to all men at all times of the fact of

his Incarnation. The peoples preceding this event were inspired to look forward to it in faith, and prophets were raised to make predictions concerning it. The fulfillment of these prophecies by Jesus Christ, together with his miracles, demonstrated it as a fact to all after generations.

"We were told that the object in the deferring of his coming was that the event might be brought down to a period within such historical limits as to render the historic data with reference to it more accessible."

"It is really astonishing," said Dr. Manuel, "what shallow sophistries sensible men will impose upon themselves and try to palm off upon others. It would seem that a child ought to know that historical evidence of whatever kind, whether based upon the testimony of personal witnesses in regard to miracles or upon prophecies, has ceased to have any weight in the way of establishing spiritual truth. In the present attitude of the human mind a revelation must carry its credentials in itself, in its own inherent rationality and power.

"Besides, if such avouchment as your preacher avers to have been necessary, had been the real design of Infinite Wisdom in selecting the time and place of the birth of the Son of Man, why was obscure Judea chosen as the theatre of that event, and a few fishermen as its historians and witnesses? Why was not Rome selected? That city was then the center of the enlightened world. There, it would have been easy to have had performed in the pres-

ence of the world's concentrated learning, wonders of such a character and under such conditions as ever after to have set the question at rest. Whereas skeptics are now enabled very plausibly to argue even against the fact that such a man as Jesus ever lived."

"Come," said Mrs. Priest, "let us for a little while emerge from these philosophic and historic deeps and rest upon the surface of things. I have been very anxious, Professor, to know you. I am sure it would make you blush to hear the praises bestowed upon you by your enthusiastic pupil. I have had some curiosity to see what manner of man you could be to excite such boundless admiration for your wisdom."

"Whatever opinion you may get of the Professor," interposed Miss Wise, "he will not be long in getting a correct opinion of you, unless he has lost his phrenological and psychological powers since I had the pleasure of attending upon his teaching. Bishop's thought reading was not a circumstance compared to his power of entering into the thoughts and penetrating the motives of us girls at school. If he had been less kind —"

"Now, my dear," exclaimed the Professor, "please spare me. You will give these good people the impression that your old teacher is a sort of gorgon-eyed critic, searching out everybody's secret thoughts and piercing them through with deadly intent."

"Are you a phrenologist, Professor?" inquired Mrs. Goode.

"I suppose I may answer yes," responded the Professor; "that is, theoretically."

"Have you found phrenology reliable, and are you thoroughly convinced from your investigations, of its truth?" asked Judge Wise.

"The fundamental fact that the brain is the organ of the mind, and that form indicates function, are undoubtedly true," responded the Professor; "and it must of course be reliable as far as the correct relations of brain form and mind function have been ascertained by observation.

"The body in all and in particular is the outbirth of the natural mind that organizes it. The brain is the direct organ of the mind, and the body takes form from the quality of the man as manifested in the brain. The brain, so to speak, contains all the principles of which the body constitutes the principles or extensions. It follows that the form of the brain must represent the character of the natural man."

"But does not this lead to fatalism?" asked Mr. Priest.

"This should not be an objection with you, Doctor," answered the Professor. "It cannot be more fatalistic than your theology. But whether it does or not, as a matter of fact I know it to be true, that the form of the body corresponds to that of the brain and that the whole external organism reveals to the practiced eye the character of the man.

"To illustrate by an extreme type, take a man whose head is low, oval at the base, rising up perpendicularly all round, broad at the front, and flat at the center. Such a man will be short in stature, have large

lower limbs and abdomen, narrow shoulders, pudgy cheeks, whitish complexion, pug nose, thick lips, and small eyes. I leave you to label him. He is a sort of pig walking on its hind legs. And such a head is invariably accompanied by such a body.

"Take again, a head long from brow to crown and from back to front, pointed at the center back head and between the temples, rapidly retreating from the brow backward, and culminating in a sugar-loaf shape at the crown. Such a man will be quite tall, bony, and muscular, have a Roman nose, thin lips, and prominent cheek bones. His gait will be long and swinging, his mind will be slow and cautious in its movements, conservative and tenacious. He will be sincere and reliable as a friend and unrelenting as an enemy. These have been named respectively the lymphatic and bilious temperaments.

"There is another type equally marked, termed the sanguine, which I need not here describe. Each type has its own character, and is liable to diseases peculiar to itself. All men are made up of modifications of the three types in endless variety. Any observant physician will verify these statements."

"But you do not regard the bodily machinery as self-operative?" queried Judge Wise. "I would like to ask your opinion as to how the machinery is connected with the man that runs it."

"To give my idea fully would require our going more deeply into the inquiry of what man is and of his relation to God than we have time to do now. I will only say here that all life is spirit, and that the

law of life-manifestation is by efflux from spirit outward. In fact, the body in the last analysis is only the outbirth of mind, that is, mind expressing itself so and so. It is but a phenomenon or shadow whose substance is mind. What is called the matter of the body is ever changing. Water flowing over a rock in a shallow stream affords an illustration. The water takes the shape of the obstruction merely at the moment of its passage, its form and gurgling indicating the presence of the rock. So the matter of the body is in a constant state of change, momentarily exfiguring spirit.

"The wonderful character of the brain as the organ of the mind is shown in that, as physiologists tell us, there are to every square inch of surface one hundred millions of fibers capable of receiving impressions. These fibers transmit their impressions to the general sensorium of the brain, whence they are sent to all parts of the body along the nerves much as messages are transmitted over the wires from a telegraph station. Thus the machinery is moved. The brain is to the body what the sun is to the earth."

"Then the body is a thing separate from the mind that controls it?" suggested Mr. Priest.

"No, the body is the mind, the man himself, phenomenally manifesting himself. The brain fibers, the nerves, the physical organs, are but projections of the mind outward. They are the mind's operations made visible to sense. The idea of a duality of soul and body, that is, two distinct identities associated together, is a fallacy resulting from and concomitant with ma-

terialism and which the philosophy of the incoming age will correct.

"It will come to be seen that all science is but a knowledge of the phenomenal manifestations of mind or spirit, or in other words, of spirit seeing, feeling, thinking, and acting so and so. Facts, with the law of their occurrence and the action of physical forces, will take on a new meaning, and will be studied with an interest superadded by reason of their perceived relation to spirit. The mind's action and character will be known by the bodily phenomena. Physiology and psychology will be one. All nature will speak of a super nature or life forces; books will be seen in running brooks, sermons in stones, and God in everything.

"Then, too, a very important result will follow as to health and disease. If the mind is really the all, and the body is the projected thought, it follows that disease must be abnormal thought and its cure must lie in correcting that thought.

"At the first flush of this new truth, it is not marvelous that some who see the reality of spirit and the subjective unreality of matter, and yet who have no philosophy by which to understand the relations of spirit to phenomena, should utterly ignore the latter, even as a fact of consciousness, and should hold to seeming absurdities. However, if we are to continue our investigations in the line of my letters, all this will come up again in a connection in which it will be more readily comprehended."

"In a metaphysical lecture a few days ago," said

Miss Wise, "a teacher denied that the brain substance had any more relation than the foot to mental function."

"Such vagaries need no reply," responded the Professor. "They may be left to correct themselves with people of intelligence. And with those who do not think, no argument would be of any avail. Prejudice is impervious to reason."

"Professor," said Judge Wise, "I suppose I might be considered as a sort of unprejudiced observer as to the matters you have been discussing in your letters. I am not yet prepared to indorse in full either your method or your conclusions, but I must say that I applaud you for your independence in striking off the trammels of creeds and thinking for yourself, and for your efforts to solve the mysteries that have been thrown around these great questions by those whose business it should be to elucidate them."

"I suppose, Judge, you have reference to the Church," interposed Mr. Priest. "Do you mean that she has purposely shrouded the subjects of which you speak in mystery?"

"Not exactly that," responded the Judge. "Let me explain. As to theological thought, the preachers are, in the main, the Church. They seem to me to be afraid of independent thought. They crystalize the thought of some leader into a sect, build up a high wall around their organization, and then proceed to pitch-fork every one who dares even to peer above the wall.

"There are certain problems whose solution the age

imperatively demands of the Church, but under clerical dominance there is not afforded the necessary freedom inside the so-called orthodox church for this work to be accomplished."

"Now, Judge," remarked Mrs. Priest, "I do hope you and my husband will not get into a theological controversy."

"The point made by the Judge," said Mr. True, "is a good one; and I hope the matter may not rest here. We are, in this club at least, supposed to be free, and I for one should be glad if Judge Wise would favor us with a statement in writing, from his standpoint, of some of the difficulties to which he refers."

"Excuse me," replied the Judge; "I wish only to be a listener, and such a proceeding as you suggest would be especially untimely under the circumstances. Professor Fontaine is here as our guest and teacher. Our time now should be devoted to listening to him."

"Allow me to say a word," remarked the Professor. "I ask as a special favor that Judge Wise shall comply with Mr. True's suggestion. It not only will not interfere with what I have to say, but I have no doubt will be an aid to our future investigations."

"Let us put the vote," exclaimed Mr. True. "All in favor of Judge Wise, at our next meeting, giving us an essay upon the subject in question, will say 'Aye.' It is a vote. The Judge will take due notice and govern himself accordingly."

"One week from to-day the club will meet to hear him."

XVI.

JUDGE WISE'S ESSAY.

"As I understand the nature of the task assigned me, it is to give a statement of questions to be solved or of the obstacles to be removed by Christianity in order that its claims to be a Divine Revelation can be rationally accepted.

"I am not to discuss any point nor to give my own opinion except in so far as such discussion or opinion is involved in the mere statement. And even in this respect, I shall make no attempt at being exhaustive, but shall treat the matter cursorily.

"I should say further that my statement has regard to problems as they exist in the minds of the general public, and not as they stand related to us who have already had some of them under discussion. To commence at the beginning, a whole series of difficulties confront the ordinary reader in the very first chapter of the Biblical record.

"1. The account there given is that God created all things, including the sun, moon, and our own planet with its inhabitants, in six days; whereas, to say nothing of the rest of the universe, science teaches us indubitably that our little earth alone has been gradually developing for untold ages.

"2. Light is said to have been created and divided

from the darkness and thus the phenomena of day and night set up, three days before the sun and moon were created.

“3. There are two accounts of creation which are, or seem to be, inconsistent with each other.

“In the first, man was created and ordered to multiply and replenish the earth. In the second, a man only was created at first, and afterward a woman was constructed from a rib taken from the man, and the two were not ordered to multiply and replenish the earth. In fact, the circumstances attending man's fall seem to indicate that this was the very thing they were commanded not to do. Their shame, their clothing themselves with fig-leaves, their having no children until after the fall, the evil character of their first-born, etc., point to the procreation of their species as somehow being involved in, if not constituting, the very gravamen of their transgression. And again, the fact of Cain's going out, after having killed his brother Abel, to another land and taking unto himself a wife, implies that there were others than this Adamic pair in existence.

“4. In the first account, all is said to be good. This ‘all’ must have reference to the whole universe, because the account of creation includes not only our planet, but the universe of worlds. But in the second account, we have evil existing in the form of a talking serpent sufficiently intelligent to seduce the woman, and through her to drag the pair into disobedience and disbelief. The question arises in view of these statements, How could all creation be pronounced good?

"5. Coming down to the Noachian flood, there are seeming impossibilities in the record. For instance, it would have been impossible to crowd into the ark the number of animals that Noah is said to have taken aboard. And granting this to have been accomplished, shut up as they are represented to have been, all must have perished in a very few hours for want of air.

"6. God is said to have repented that he made man. Again, he is represented to have been angry and jealous, to have ordered the Israelites to slay without mercy whole nations, not sparing even women and children. Saul was dethroned for endeavoring to evade this cruel command; and David was a man after God's own heart, notwithstanding the most direful cruelties. Samuel, the prophet of Jehovah, hews to pieces the defenceless Agag, visiting upon Saul a curse for mercifully sparing him, while it was all right for the bloody David to slip out secretly from the eyes of his protectors in Philistia and with a marauding band slaughter a whole village of peaceful people, and then on his return tell a falsehood about it. Surely such statements need explanation. As they stand to the ordinary reader, they seem inconsistent with the character of a God worthy our respect.

"7. Science and the Biblical record seem to be in conflict as to man's history. The former evinces by indubitable facts that man started on his career on the earth at the lowest possible degree of the scale, and has gradually developed upward, through successive steps or advances, called, respectively, the stone

age, the iron age, etc., to his present position ; whilst the latter starts him in a state of perfection from which he lapsed into ignorance, evil, and savagery. How shall such contradictions be reconciled? Are both accounts true? If so, how?

"8. Again, the chronology of the Bible and historical fact are at variance. The Bible, according to the received chronology, tells us that 2344 years before the Christian era there were only eight people on the globe, the rest having been swept off by a flood ; whereas Archæological facts, combined with other positive testimony, indicate that 2500 years at least before Christ, there was a teeming civilization in Egypt and Chaldea, and probably in India. So far as I know, this fact is now undoubted by any historian. It surely behooves Bible expounders to reconcile these conflicting teachings.

"9. We now come to the doctrines that theologians have drawn from these records.

"To begin at the beginning, let us consider the so-called 'Fall of Man.' An innocent and altogether inexperienced pair, a man and a woman, are placed in a garden of delight. An arbitrary command is laid upon them, and a terrible judgment threatened upon its violation. By some means, presumably by the agency of him who gave the pair their abode — certainly with his connivance — a peculiarly alluring temptation was brought to bear upon the weaker of the two. She forgot herself and yielded. The husband, man-like, was over-persuaded by the wife.

"It looks much as though the whole matter had been

arranged purposely to entrap them. Certainly that would be the verdict upon any human procedure of like kind. An earthly father, treating his innocent children after the manner in which Jehovah is represented as dealing with the unsophisticated pair of Eden, would be visited by all just minds with unsparing obloquy. But the offense against our sense of right takes on an inconceivable enormity when we consider the penalty visited as the result of their disobedience. Not only are the two immediately concerned driven out from their pleasant home, to drag out a miserable suffering life, ending in death, but the same doom descends upon the untold millions of their posterity, misery and want and woe being their sad inheritance through the long, dreary ages.

“Can any sane mind really believe this?

“Now let us look at the means devised for the deliverance of humanity from the awful curse resting upon it. This is found in what has been termed the doctrine of the atonement — a scheme or plan lauded by theologians as being an infinitely wonderful display of Divine magnanimity and love.

“In general, this scheme consists in the substitution of a victim to suffer in man's stead. We are taught that in God himself lay the chief obstacle in the way of man's salvation, and to clear away which an infinity of suffering had to be endured by some one (no matter by whom)—that, in fact, God was angry, and had to be placated by suffering — that there is an element in the Divine nature which was so aroused to wrath by the sin of his own abject and helpless creature,

that it demanded to be appeased by man's endless torture; and that only one of two ways offered itself for the satisfaction of this attribute misnamed justice, viz.; either by the reduction of the sinning creatures themselves to endless and unimaginable misery, or by the substitution in their stead of an exalted and exquisitely innocent victim, whose pangs, compensating what they lacked in volume by their intensity, and the value derived from the superiority of their subject, would lend the same degree of satisfaction or gratification to him who demanded this sacrifice as the endless sufferings of the sinner. The innocent substitute being found or provided, the sword of Almighty vengeance was sheathed in him, and man, the guilty one, goes free.

"Is this the truth, and does it commend itself to rational thought? If not, then does not our doctrine of the Atonement need a new statement?

"Next, let us take up the question of the endless suffering of most of our race. The reconcilment of this idea with justice and love forces itself upon our consideration. It will not down at our bidding. Let us look at the matter squarely. The present population of the earth is about 1,400,000,000. Including the population of the Greek, the Roman Catholic, and the Protestant churches, only about one-fourth of earth's inhabitants are Christians even nominally. Now making the largest allowance, not more than one-tenth of the people in Christian countries are, from the ordinary church view, possessed of a saving faith in Christ. That is to say, of all earth's millions,

only one-tenth of one-fourth, or one-fortieth, are in a saved state. This would give us a population equal to that of France. The rest, that is, thirteen hundred and sixty-five millions (thirty-nine out of every forty of earth's inhabitants), if swept off would be plunged into an abyss of endless darkness and death. And no period of history in the past affords a better outlook than that of this age. On the contrary, the condition of humanity has been generally much worse.

"But taking our age to be merely an average, think of it! Since the creation of man, only one out of every forty saved! Only a rivulet as compared with the great river that has flowed over into hell to feed the insatiable maw of an endless death.

"Now, dating from the earliest age of possible accountability to the close of the average life, we have only about twenty years. Within this short period the decision must be made upon which such momentous issues hang. Henceforth the doom is sealed. No matter from what cause the unsaved may have failed to perceive and to receive life in the Christ, whether from lack of light, wilful blindness, or love of self and the world, the final result is the same.

"Over the entrance to their drear abode is written, 'Leave hope behind, ye who enter here.' So we have been taught by our mediæval theology; and so mild, soft-spoken, easy-mannered theologians contend for, to-day, with a zeal worthy of a better cause.

"It is a matter of surprise to see what unsparing condemnation is meted out to those who dare express

a hope,—not with the Poet Laureate that in some far-off time good may fall to all,—but the much milder conjectural wish and belief that all such as have not had an opportunity to know the Christ, or in other words, those who have not had a fair chance here, may have their day of probation extended beyond the horizon of this natural life.

“One is reminded of the pious old lady who remarked, ‘Yes, there are some who expect that hell will sometime cease; but I am of those who hope for better things.’

“The questions of course come up, ‘Are these the teachings of the Bible? and granting their truth, who is responsible for this dreadful state of affairs? Is God? If so, where is his love? Is man or any other creature? Then where are God’s Wisdom and Power?’ Let us look at both sides.

“Reason seems to demand that in any absolute sense there can be no contingencies in a universe created and ruled by Infinite Love, Wisdom, and Power; and that upon the Creator must devolve the final outcome of a beneficent result. In no conceivable way can we imagine this responsibility to be shifted upon another. Of course the Almighty had a design in calling into being not only the world of our humanity in general, but each individual in particular. Now all that man is, or can be, including his freedom of choice or free agency by which the choice is made of good or evil, is a momentarily created gift. The faculty of freedom, no less than that of other powers, is the means by which the end of his being is attained.

"But if through the exercise of this very faculty the Infinite design can be and has been thwarted by the creature, whether by man or devil, then what becomes of God's Infinitude?

"The very idea of God is that of absolute perfection. Our hearts teach us that God is Infinite in Love — that is, his love for his creatures is wholly untainted by any regard for himself. Our intelligence teaches us that he is absolute Wisdom — that is, his ability to carry out his designs of love is fully equal to his disposition. Wisdom and power are able to achieve whatever love may seek or desire. Now any doctrine of creation, or the results of creation, that implies or affirms a failure or permanent imperfection in the final outcome, would thereby stamp itself untrue.

"Let us illustrate. I do that which is an injury to my fellow-man. This marks my character as evil. Again, I make a statue. The work is a failure. This marks my want of genius to conceive, my inability to execute, or some obduracy in the material. But none of these difficulties lie in the way in the case of creation. The material out of which we are constructed proceeds from God. Whatever powers or attributes the creature possesses is a gift from the same Infinite source. Hence, any failure to achieve his original design must arise from some defect in himself. But the very idea of God, as we have said, is perfection. The conception of a failure, therefore, is unthinkable.

"It follows that all man's experiences, of whatever kind, must be a means subsidiary to the working out

of the prime end of his being. All suffering on earth or in hell must be included in the original design and must have been a part of the plan.

“But is not such a conclusion inconsistent with love? Both reason and the Scriptures assure us that our Heavenly Father is not pleased to have us suffer, and that he wills our salvation and happiness. The Christ was the character of God manifested to our finite apprehension. His spirit was pure, disinterested love. He had no private ends to subserve. We must conclude, on this ground, that God is not the willing author of man's damnation. We must conclude that the evils and horrors of hell, to say nothing of the sufferings on earth, form no part of his original designs, but were somehow injected into creation contrary to the Divine purpose; and that his design in the creation of the lost has been thwarted. We must assume that God originally intended to create a heaven of angels, but in reality has succeeded mainly in creating a hell of devils.

“The question arises, Did he know what the result would be from the beginning? If he did know, the statement then would stand thus: *God intended and attempted to do a thing which he knew from the beginning would be a failure; and he is thwarted by the creature to whom he momentarily gives life, in the exercise of the very powers which he momentarily bestows, for a purpose which he knows will not be accomplished. And yet all the responsibility of the failure rests upon the creature.* Surely absurdity can no further go.

"Let us put our dilemma into the form of syllogism. The proposition that most men land in an endless hell constitutes our major premise. That such result follows because God wills it, or because of his inability to prevent it, is the minor premise.

"But if he willed the eternal damnation of his creatures, he cannot be Love. And if he willed their salvation and failed to achieve it, then he cannot be absolute Wisdom and Power. This is the legitimate conclusion. God is not absolute; he is not perfect; he is not God. The devil has circumvented him or he has himself the prime attribute of a devil. Take either horn of the dilemma and the reverent mind is shocked.

"Then to cap the climax of absurdity, we are taught that when, in the course of ages, the whole race, the kingdoms of the world and the glory of them, were in a state of vassalage under Satan, the Infinite Creator, by an inconceivable sacrifice, made the effort to recapture his lost dominion, but again failed of his purpose. If such an effort was made and for such an object, it was manifestly a failure, for as we have seen now after nearly nineteen hundred years have elapsed, thirty-nine out of every forty of our humanity belong to the dominion of Satan.

"This brings us to still another problem that must be solved, viz.: the origin and use of this Titanic embodiment of malignity so colossal that Almightiness itself is no match for him. Who is he? Why is he here? What is to be the final outcome of his operations in this world?

"It will not do for Christians, by the ordinary laws of interpretation, to deny or try to explain away his existence.

"The being of God could be eliminated from the Bible on the same principle.

"But to return to our syllogism. An effort has been made to find a way out of the labyrinth of logical absurdities by denying the major premise, viz.: that hell is endless. As an embodied evil state, resulting in suffering, that it exists, no rational mind can doubt. Its presence and power are manifest in every man we meet who is fixed in evil. But is it endless? How shall we account for the existence at all of evil in the province of Infinite Love, Wisdom, and Power. Is this not, after all, the point of the problem? Or assuming its existence, and supposing man, by the choice and practice of falsity and evil, to have become an organized form of hell, so that his spiritual state, as we are taught it will become, is but a nidus breeding the undying worm of falsity and flaming up in unquenchable fires of lust, how, after he has passed to the other life, shall he be delivered from this infernalized condition? In that world we may assume that like gravitates to like. The common mind in hell is a congeries of falsities with their consorted malignities. How shall truth reach the inhabitants? How shall they be reclaimed? Echo answers how?

"Some theologians attempt to relieve the mental nightmare of the situation by assuming that for those who have had no opportunity to know the truth here,

there is a special dispensation in the way of a second probation in the other life. Granting this, an endless hell still remains for the rest of the lost. In their case, at least, if God is love, the Divine purpose must be defeated.

"Others again have assumed annihilation to be the end of the unsaved. This represents the Creator as either failing to effect his purpose in bringing them into existence, or of mocking them. Thus, he creates a being and endows him with the capacity of receiving eternal life. He means to save the man or he does not mean it. If he means to do so, but annihilation is the result, then his purpose has been thwarted. If, on the other hand, God did not mean to save him and knew he could not be saved, he is chargeable with folly. Again, we end in a *reductio ad absurdum*.

"We might enumerate social questions also which Christianity must meet and settle or fall. But this will suffice for the present object.

"There must be such a solution of these problems as to clear away all inconsistencies. Upon the Divine Sun of God's perfection there must not be a single spot. There must be no defect, no marplots in the outcome of God's work. There must be no power frustrating his design. The final result must be seen to perfectly accord with absolute Love, Wisdom, and Power. If there be suffering here or hereafter; if there be domination of evil; they must be shown to exist with reference to a good sufficiently great to justify this means of attaining it. If there

be present defects of any kind whatsoever, they must avouch themselves to be necessary factors working toward perfection.

"Let me add in conclusion that so far as my knowledge goes, our friend, Professor Fontaine, is the first to lay a foundation broad enough and deep enough upon which to construct a theory that will fairly and squarely and comprehensively solve these problems of the ages. This he has done in his proposed answer to the fundamental query, What is our use as a race, in the universal economy ?

"How far he may succeed in erecting a superstructure at once rational, consistent, and conclusive, we must each determine for himself, when we shall have the privilege of contemplating the completed building. But so much we may now say, that whensoever and by whomsoever that structure shall be reared, it must be upon the answer to the basic question proposed by him."

At the conclusion of Judge Wise's address, a profound silence ensued for several minutes, which was at length broken by Mr. True, who remarked, "Judge, your paper almost takes the form of an indictment against Christianity."

"I certainly do not so mean it," replied the Judge. "I have endeavored to make a fair statement of Christianity as generally taught. If I have not done so, then I am open to conviction and correction."

"Your essay," said Mr. Priest, "is just such an one as might have been expected to emanate from the

skeptic's standpoint, but not from that of the Christian. It would seem as though you had read and thought only on one side. These objections have been repeatedly answered."

"Allow me to express my thanks for your very able presentation of matters just as they really are," quickly spoke Mrs. Goode. "It is high time we had ceased blinding ourselves by foolish partisan prejudice."

"Thanks," replied the Judge; "I have no reason to be prejudiced, and do not think I am. I have read the ablest works of Christian writers on these very points, and I must say that I have found them to myself in the highest degree unsatisfactory — even positively lame.

"Let me ask you, Dr. Priest, what would be your opinion of a story such as that of a woman's being built out of a rib taken from a man, or that of a serpent's talking and tempting a human being, if related anywhere else than in the Bible? Would any possible explanation be satisfactory to you which was based on the idea of these being literal occurrences?"

"I must frankly reply that I would regard them as mythical," replied Mr. Priest, "but with the Biblical record it is different. We have evidences that to the reverent mind are perfectly convincing of the truth of the Scriptures. Hence, such things as we may not be able to understand or which may even appear as irrational we accept on faith.

"To illustrate, the Christian believes with a profound conviction, based on personal experience, that

Jesus Christ was all that the New Testament writers claim for him. It follows that his indorsement of any book or writing as the truth is to such believers the end of controversy. But Christ did so indorse the Old Testament Scriptures and notably by name the books of Moses, against which the indictments to which we have been listening are laid.

"What shall we do then? We must conclude either that the accounts therein given, whatever they may be, are somehow true, though we may not be able to explain some apparent inconsistencies, or that Jesus was mistaken, and hence was not the Messiah.

"I think that the chief fault with objectors lies in this, that they seek with the eye of mere natural reason to penetrate into things which can alone be spiritually discerned. If they would apply the test given by Christ, their difficulties would, ere long, vanish. That test was, 'Follow me, and ye shall know of the doctrine whether it be of God.' They make their reason, instead of obedience, the test."

"Your special pleading," replied the Judge, "is to my mind only an illustration of the controlling power of the religious element in man. Notwithstanding the glaring inconsistencies, the discrepancies and the irrationalities of Bible teaching as interpreted by theologians, yet the wisest and best men of earth have been held to it as the needle to the pole. This to me simply proves that the religious sentiment in them was supreme. Having accepted certain dogmas and incorporated them into their religious life, they henceforth were held by them as in a vise. If they

had similarly accepted Mohammedanism, or Buddhism, or even Mormonism, they would have held to it and defended it just as tenaciously.

"Witness Jonathan Edwards, the most acute thinker on metaphysical subjects that America has produced, calmly contemplating and delineating in a sermon the following scene: A mother is lifting up her eyes and heart in rapturous praise of God's justice in the damnation of her little child, which in impotent fury is spitting out the venom of its infantile depravity as it passes to its deserved abode of endless fires. Is that rational? To us, in this day, it is unthinkable. Our most charitable construction of the matter is that the author was a logical lunatic. And yet the data from which he drew his conclusions are embalmed in the creeds of a large portion of the Church to-day. It was in Jonathan Edwards' day the common orthodox belief.

"The history of the world proves that religious sentiment is not a safe guide to truth, and that strength of intellect under the dominance of the religious feelings only serves to confirm and perpetuate falsities however dire, when once formulated and accepted as truth. False religious sentiment lit the fires of Smithfield, applied the tortures of the inquisition rack, burned Servetus, and wielded the murderous sword of St. Bartholomew. Now, I submit the question if we have not a right to demand of every system offering itself as a Divine revelation, that it shall be consistent with the facts of nature, and that the being it presents for our wor-

ship shall be at least as kind and humane as ourselves?

"As I understand the test that Jesus gave, it was to follow him in his self-abnegation, his identification of his own interests with that of universal humanity. Doubtless any one so doing will become increasingly sensitive to impressions of the good and the true so as to know truth from an interior perception and not merely believe upon the say-so of a dogma. And if I mistake not, we are verging upon an age when this test of the Christ will be made the standard instead of that of creeds and priestly dictation.

"The mere religious zealot sees nothing in all this change that is passing over human thought but an alarming lapse into skepticism. To me, on the contrary, it is a sign of a healthy reaction and growth of the race toward a sturdy manhood. The outcome will be the winnowing of the chaff from the wheat. All assumed revelations must plead at the bar of reason and stand or fall by the judgment rendered at that final court of appeal."

"If you are through, Judge, I would like to make a remark," said Dr. Manuel. "No doubt you will be very much surprised to learn that every question raised here was thoroughly solved more than one hundred years ago by the northern seer, Emanuel Swedenborg. I cannot forbear, if you will have the patience to listen, sketching briefly his method of solution."

"I am sure," remarked Mr. Priest, "that we shall all be delighted to hear anything that Dr. Manuel

may wish to say upon the subject, but I must confess that the source to which he proposes to point us is about the last to which I should look for light."

"I shall be really glad to hear Dr. Manuel upon the subject of Swedenborg's teachings," interposed Mr. True, "because I think he is sufficiently free and liberal to have a just apprehension of his author. But with the ordinary, mummified, ecclesiastical Swedenborgian, I have no patience. It is my observation that he of all men, is the narrowest, most bigoted, most illiberal, and least in sympathy with the good and progressive in humanity. However, I do not charge these results in him to the spirit of his master, but rather to an utter want of perception of that spirit. As far as I have looked into Swedenborg's writings, I find him to be absolutely continental in his proportions, and his philosophy infinite in its grasp. But the manner in which his followers have patched together an ecclesiastical cloak of his technicalities in which they strut and pose before the world as the church of the New Jerusalem is ludicrous in the extreme.

"The fact is, the rest of the world is sucking the juice out the orange of Swedenborg's teachings and leaving them the rind, with which they are choking out all liberty, charity, and intuition in themselves."

"The Doctor, the Doctor," came from all sides. "Let us hear the Doctor!"

DR. MANUEL'S ADDRESS.

"I do not propose," said Dr. Manuel, "to do more than give the fundamentals of our philosophy and in a general way to indicate its application in spiritual interpretation.

"First, I will remind you of a Swedenborgian principle already presented by Professor Fontaine, viz.: that there is a resemblance between the world and nature as Divine revelations in this, that upon the face or to sense perception is presented only the appearance of truth. The absolute truth is found only by going beneath the surface.

"For instance, in nature the heavenly bodies appear to rise and set, passing daily around the earth, and the earth seems to be a plane. It has been only a few generations since it was ascertained that our planet was spherical, and that the phenomena of day and night, with the diurnal rising and setting of the heavenly bodies, are due to the revolution of the planet upon its axis.

"Again, we seem to see objects directly, taking in vast areas at a single sweep; whereas, we now know that what we really directly perceive is a small picture on the retina of the eye which we connect with an assumed external world. We learn by experience and scientific thought to truly interpret nature's phenomena.

"In the same way the letter of Scripture is only a phenomenal representation of a deeper spiritual significance. This deeper sense is consistent and

rational throughout. To undertake to construct a rational theology upon the basis of the literal sense is as futile as the attempt to construct a consistent, harmonious science of astronomy from the apparent movements of the heavenly bodies.

"The fact that there is a spiritual sense in the Scriptures underlying the letter, has, to some extent, ever been recognized by interpreters; and efforts have been made to elicit that sense. It is really surprising that in the face of this palpable truth, so much stress should have been laid upon the mere appearance of the letter. Swedenborg alone, of all interpreters, has given the key to this interior sense. This he has done in what he calls the doctrine of correspondences, which is based on his philosophy of creation, or the relation of the phenomenal world of nature to the spiritual."

"But," inquired Mr. Priest, "how do you know, Doctor, that his system is true? How shall we know that it is not arbitrary and fanciful?"

"It shows itself to be in the utmost degree lexical and real," responded the Doctor. "It grows necessarily and logically, as I have said, out of the philosophy of creation. According to that, the natural world, in whole and in particular, is an outbirth and expression of the spiritual. The spiritual world stands to the natural in the relation of cause to effect. Whatever, therefore, exists in the natural world is only a phenomenal representation of a spiritual entity. Spiritual humanity in its entirety being an image of God, and each man being a little image of

the whole, he is a microcosm or a miniature universe, and has within himself the principles out of which proceed the macrocosm or the outer universe. Then, as each external natural thing is a form expression of a spiritual force or principle which gives it its existence, which is, in fact, its soul or subjective life, the expression of spiritual truth upon the natural plane of thought would of course be through the use of the symbols to which it corresponds. To a spiritually enlightened mind, these symbols would convey the spiritual idea indicated; but to mere natural thought, they would be regarded as real in themselves.

“A revelation from God of spiritual truth, we would expect to take the form of the natural correspondence; and all revelation, it should be remembered, is concerned, not with natural or scientific, but with spiritual truth. The Bible, however, in this naturalistic and materialistic age, has been regarded as a mere scientific, external treatise, and from this error has arisen all the talk about its contradictions and discrepancies.

“Now the question as to whether Swedenborg's science of correspondence, in accordance with which he has interpreted Scripture, is a true one, is to be determined by whether, when applied, it yields a consistent, harmonious, spiritual sense throughout. That it does is the opinion probably of every one who has by this means faithfully sought to know the truth. A key applied to a chest of drawers is found to unlock them and reveal their contents. This is positive proof that the key belongs to the locks. So the

key of correspondence unlocks the mysteries of the Bible and reveals a connected, consistent system of spiritual thought, — truth recognized as such in the light of its own rationality, thus proving it to be the very key of the Scriptural lock.

“You ask me where he got that key? I answer by asking you how it matters where he got it? His authority is no ground for receiving his teachings. We may conclude from the character of his teaching that the author was divinely illuminated, but that is no reason why we should turn around and bind ourselves to the chariot wheels of his *ipse dixit*. In other words, we should not make a pope out of him. Popes of any kind and to any extent are an unmitigated curse.

“Now I pass to the objections of Judge Wise. Take the account of creation. If it is a revelation at all, it must be spiritual, and not scientific or natural. It has nothing to do with natural science except as incidentally nature's ongoings may be shadowed forth in the terms used to express spiritual ideas. The account is of man's spiritual condition in the beginning and his gradual development from a germinal, chaotic state to perfect manhood. ‘In the beginning,’ says the record, ‘God created the heavens [or the spiritual principles of man], and the earth’ (or his external or natural mind). The natural mind was undeveloped or in a state of embryo. Darkness brooded over the abysses. By Divine influx, the perceptive faculties were awakened to a state of activity. God said, ‘Let there be light, and there was light.’

“We have not now time to follow the narrative throughout, but it will suffice to say that the whole is a most beautiful and consistent representation by correspondential symbols of the successive unfoldment of each and every department of man’s mentality to complete manhood in God’s image.

“The account of the fall in the second chapter is that of the affections, symbolized by the woman, becoming enamoured of sense, the serpent, and dragging the intellect, the man, down and away from God. Thus the whole being was drawn away from the original paradisiacal state. The fashioning of the rib of a man into a woman is but the account in correspondential language of spiritual experiences and has no reference whatever to a surgical operation such as the literal meaning indicates.

“Christians ought to have seen, from this one marvelous story, that it, with all the series of statements with which it is found connected, are symbolical.

“Thus, at once, we cut off the entire series of objections to Genesis, at least as far as through the account of the Noachian flood. The killing of Abel by Cain, the marriage of Cain, the construction of a boat and the filling it with animals, and the covering of the earth with a flood of water, are not primarily historical incidents at all, but purely spiritual representations. Whatever of historical fact there may be portrayed in them is merely incidental. For instance, the spiritual crisis denoted by the flood may have ultimated itself in nature by violent storms and convulsions; but this is not intended to be described, and

the language used is of such a character as to exactly fit and emblemize the spiritual event indicated without reference to any external meaning whatever, whether consistent or otherwise. Understand, I do not mean to assert that in the account of creation, no natural event is involved. I mean only that whatever of natural or scientific fact may be there portrayed it is only incidental and subsidiary to the spiritual.

"Now, if that account be spiritual it is taken out of the pale of chronology, and the scientist is afforded ample room for his ages of iron, stone, etc., in the original upbuilding of man, and so the seeming discrepancy between the Scripture account and the long ages of scientific development is cleared away.

"As to the representations in the Bible of Jehovah's cruelties, etc., to which objections are made, they are easily explained on the general principles of the spiritual taking form in the natural. The mind is as a mould giving shape to the truth received. The sensual mind can conceive of God only as having body and parts and being affected by passions like man. Hence, spiritual truth coming down into such minds took sensuous shape according to their conceptions. Again, the truth that alienation from God results in pain and sorrow because it is an abnormal state, became in their sensuous perceptions the infliction of punishment by an angry and jealous being, and in like manner of the rest. This is not absolute truth, but only apparent truth as seen from the standpoint of sense.

"So Jewish history is correspondential. The sojourn

of the Jews in Egypt, their wilderness journeyings, their wars and exterminations, their defeats and victories — all are so shaped as to exactly portray the warfare of the individual man against his spiritual foes (falsity and evil), in the course of his journeying from mere naturalism and self-love to a spiritual apprehension of God, as the source and substance of his life.

“All this talk of Mr. Ingersoll's and those of his kind, about the cruelties of Jehovah and the inconsistencies of the Word, are but the shallowest babbling. The attempt to answer such on their plane of thought is but answering a fool according to his folly. One might as well attempt in this day to defend the old Ptolemaic system of astronomy, constructed upon the basis of the earth's being a flat plane, and the center of the universe.

“As to the doctrine of the Atonement and others drawn from the letter alone, and which are of necessity illogical and irrational, they are all founded upon the basis of the mere sense perception. The central truth that there is but one life in this universe; that God has in the Christ manifested this life in the ground of our sensuous mind so as to be apprehensible therein, and through which man may affectionally and intellectually take hold of God, receive influx from the Divine, be brought back to the realization of God as his life, and so become at a state of at-onement with him, which is salvation, has been tortured into many fantastic and monstrous falsities. Or, perhaps, rather, I should say false theories have risen to

account for and render consistent the mere appearances of truth.

"The underlying truth, however, has steadily out-rayed through the great mass of sensuous perversions, and has exercised a continual power in spiritualizing humanity.

"As to the question of hell, man's freedom, etc., which Judge Wise has described as impaling thinkers upon the horns of a dilemma, our author is equally lucid. He explains the true nature of man's freedom by what he terms the doctrine of influx and equilibrium. He shows that man has no life in himself, but is only a form receptive of life. To be free, he must be able, at will, to turn himself toward the good and receive its inflowing, or to evil and receive an influx thence. In order to have this power he is suspended between two counter-attractive forces, viz.: heaven and hell. These tend to draw him in opposite directions, and so he is balanced between the two, and being so held in a state of equilibrium he is able by voluntary choice to open himself to one or to the other.

"Again, that which he chooses and adopts into his life, whether it be good or evil, becomes organized in him as character, fixed and unchangeable. His delight is in such things. Thus the devil's delight is in evil. He does not believe in the existence of good as such, and the presence of good is torture to him. The Lord in his mercy does all that can be done to mitigate the suffering that necessarily follows from such a state of abnormality, and thus the condition of the

infernals not only becomes tolerable, but in a sense enjoyable. And so the horrors depicted by theologians have no foundation in fact."

"But," interposes Rev. Priest, "what about the representations by Christ? Such expressions as these, for instance: 'Cast into outer darkness, where there is wailing and gnashing of teeth,' 'into a lake of fire and brimstone, where the worm dieth not and the fire is not quenched,' etc.?"

"The answer is that this language is symbolical or correspondential," responded Dr. Manuel. "The being cast into a state of outer darkness means a state of falsity; the gnashing of teeth means the clashing of these falsities in antagonism; the lake of fire and brimstone means the sphere of lusts into which they plunge themselves and which is their life's love; the worm dying not and the fire not being quenched implies the unchangeableness of this state. The character is fixed forever."

"Then there is an endless hell after all?" exclaimed Mrs. Goode; "and as I understand you to say, there must be a hell in order that man shall be free?"

"Yes, I so conclude," replied the Doctor.

"Is this true only of our humanity or of all humanities in the universe?"

"I understand it to be of all."

"Then evil is involved in the very idea of creation? Is it necessary to have devils in order that there can be angels?"

"I suppose we might state it in that way."

"And connected with the humanity of every earth there is an endless hell? That is, hell is coextensive with creation?"

"Why, yes, that follows."

"Now, Doctor, do you seriously offer this as a solution of the hell question? Are you satisfied with it? It seems to me worse than the orthodox hell. The Calvinist holds that all might be saved but for the use subserved by the damnation of some; and the Arminian, that God would not have it exist if he could abolish it consistently with man's freedom. But you render its abolition impossible by making it a necessity of creation. Evil must exist in order that God can create at all. This is dreadful. And your efforts to tone down its horrors by giving the damned in hell a species of swinish, sensual satisfaction in their condition, and an endless blindness to anything better, affords no alleviation. Indeed, it renders matters only the worse. Contentment in depravity or slavery is always the worst feature of the case."

"Allow me to say, Doctor, that your clearing away of Scriptural difficulties by the doctrine of correspondences, I followed with delight and thankfulness. But according to my judgment, upon this vexed hell question, your author, if you properly interpret him, most signally fails."

"Excuse me, Professor Fontaine, we would like to hear from you on this subject."

"I have," said the Professor, "been a most interested listener to the Judge's objections, and the Doctor's explanations. The course of thought they

traversed is all a very familiar road to me. I once, in vain, tried to rest the problem of evil just where Doctor Manuel has posited it. The very difficulties presented by you, Mrs. Goode, rose up as a mountain barrier, cutting off that way of escape. The ladder by which I was enabled finally to scale these barriers, was constructed from hints given by Swedenborg himself, together with Paul's statement that the use of our race is a Divine incarnation therein, in order to ulterior ends in the universe. In a true spiritual philosophy I found my guide-book revealing the way out of the labyrinth. Following its directions, I was led to the mount of vision whence all lines of truth in harmonious order lay mapped out before me."

"Yes," responded Mrs. Goode, "and let me thank you personally for the uplift you have given me. I feel as if I had been down in a dark valley overshadowed with clouds, but had, under your guidance, been ascending, and was now beginning to behold the beams of a glorious sunrise."

"I am glad to know that I have been of any help to you," responded the Professor. "I should judge you to be of that mental make-up which cannot rest content without a thorough knowledge of the basic principles of truth.

"The system of thought we have been considering in my letters has its roots in the subjective or idealistic philosophy. In the ratio of one's comprehension of this philosophy is he prepared to explore the trunk and branches of the tree springing from it.

"There have been many crudities put forth in the

name of the new thought. For instance, it has been assumed that because matter has no entity aside and distinct from spirit, therefore, it has no function nor reality. Such absurd notions have arisen from a lack of philosophical understanding. Immersed in a sea of sense as the race has long been, the interior rational in our educational training has been utterly ignored; so that now, the light pouring down through the opening spiritual degree is dazzling to our unprepared eyes. Unaccustomed to such brightness most people are not able to look steadily at the truth as a rational and consistent system. A few facts as such, are as much as they are able to receive; and these looming up, appear as the whole sun.

"Moreover, it is natural in their entrancement for them to conclude that they alone see the sun, or, at any rate, that no one else sees it properly who does not look through the keyhole of their little individuality. And so it comes to pass that the smaller the capacity, the more dazzling is the light to the beholder, and the more narrow and bigoted he becomes. Charity and liberality are in the ratio of broadness of view. It takes but a small amount of truth to intoxicate a little mind, and to inspire in it the persuasion that its measure and quality constitute the standard by which all others must be judged."

"The discussions of the past few meetings," said Mr. True, "have been rather by way of digression. I suppose, however, that we are now ready to proceed with the regular program, and suggest that the Professor take charge of the club, and during the

rest of the course direct its exercises in his own way."

"Is the club satisfied to leave, in their present inchoate condition, the questions to which our attention has been called by Judge Wise?" inquired the Professor. "To be sure, these matters will all be brought up again during our course, but would it not be well to spend a brief time in their further consideration, now, while our minds are drawn to them?"

"That would be my judgment," responded Dr. Manuel.

"Then I will ask the class at our next meeting to listen to the reading of a brief sermon on the text, 'Ye are complete in him.'"

XVII.

SERMON.

“‘For I through law, unto law died; that unto God I might live. In conjunction with Christ I have become crucified; nay, living no longer am I, but living in me is Christ.’ — Gal. ii. 19, 20.

“‘But of him ye are in Christ Jesus, who was made wisdom to us from God — even righteousness and sanctification and redemption; in order that according as it is written: He that is boasting, in the Lord let him be boasting.’ — 1 Cor. i. 30, 31.

“‘For in him dwelleth all the fulness of the Godhead in bodily form, and *ye are complete* [or made full] *in him.*’ — Col. ii. 10.

“Some time ago, a book appeared bearing the suggestive title, ‘Is Life worth Living?’ The author made out a very plausible case in favor of the negative of this question. And if we take the average man and make the decision to hinge on the nobility of the ends he seeks, together with his measure of attainment of happiness therein, we must in candor agree with the conclusion of the author, that the game of life is not worth the candle. If the comparative amount of happiness or unhappiness be taken as the standard, most men would decide that, placed in the scales, the latter would tip the beam.

“Consider the ends aimed at and the condition of humanity. The masses seem to have little or no aspirations beyond eating to live, and living to eat. Animal gratifications make up to them the *summum*

bonum of life. For such enjoyments, or the means of attaining them, they engage in almost agonizing strife. And yet with all their striving and with whatever degree of attainment of the direct end sought, they utterly fail of happiness. A celebrated epicure and devotee of pleasure, looking upon a passing dog, sadly exclaimed, in the midst of his revelry, 'I would that I could exchange places with that beast.' This is not a greatly exaggerated expression of the universal experience of those who attempt to slake their soul-thirst at sensuous fountains. All such but verify the saying, long ago, of the wise man, 'Vanity of vanities, all is vanity.' The bard of Avon makes Hamlet to say : —

“ ‘ Who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin (sword)? Who would these fardels bear,
To groan and sweat under a weary life;
But the dread of something after death,
The undiscovered country, from whose bourne
No traveler returns, puzzles the will;
And makes us rather bear the ills we have
Than fly to others we know not of ?
Thus conscience does make cowards of us all.’

“ True, but for the ills that may await them in the mysterious unknown, to-morrow morning's sun would rise no more upon vast multitudes who are to-day groaning and sweating under a weary load. They

would take arms against their sea of troubles and end them by putting an end to their burdened existence. Could our eyes look upon the misery and wretchedness, could our ears hear the wails of anguish, could our hearts enter into sympathy with the distress of even one great city for one short hour, we should be overwhelmed with horror. Now multiply this by the vast multitudes of our globe and we shrink back appalled. In passing, we may raise the question whether the Gethsemane agony of him upon whom was laid the burden of us all, upon whom were focalized all the woes of our fallen humanity, was not in large part due to his thus taking in at one view the whole mass of human misery and evil.

“But whence this suffering? We answer, it arises out of the very nature of things. The normal relation of man to his Creator is the loving recognition of God as the only life and the conscious union to humanity as being one in him; or, as the Saviour expressed it, it is the loving of God supremely, and the neighbor as ourselves. This is the end for which man was created. The soul was made in order that it might become a form of Divine good and thus a focal center through which the love of God shall voluntarily and unrestrictedly outflow to others. This side that goal, there can be no enduring satisfaction. Within the race of humanity and within every member of the race, abides the Infinite Father ever pressing outward in the effort to mould the soul into his own Divine image. ‘We are the offspring of God,’ says the Apostle. The very purpose of God in giving

us a time and space existence is the multiplication of himself in the persons of sons and daughters who shall be blessed in his love and who shall become in their degree voluntary centers for the radiation of his beneficence and power. The natural man, this natural soul and body, is intended only as the matrix for the inborning of a spiritual or Divine man. In us and through us, the Divine Father is ever evolving toward space and time manifestation. It follows that in the degree in which we make our life and happiness to consist in something other than the Divine purpose in us, in the ratio in which we turn our loves toward self and sense, we place ourselves in an attitude of antagonism with the fundamental law of our being. But happiness is only another name for harmony and that for heaven. Discord in the very nature of things is disease, and this means pain and looks toward death. Granting the postulates that God is love, and hence must ever outflow in love; that the normal relation of man to God is the reciprocation of that love; and that our race is fixed in a state of perversion with reference to the Divine life, then it follows that our race-suffering is an inevitable legitimate consequence. Any other result is inconceivable. God's justice is only the outworking of this eternal law. We cannot conceive of a being capacitated to enjoy happiness except as the result of harmonious conditions in himself and in his relations to his environment; and by the same law must we predicate suffering as the consequence of abnormal conditions and relations. It follows that the misery and wretch-

edness in which the world welters are but the measure of man's departure from God.

"But, one may say, indeed the devil does say, why not let us alone? Why should not this law of penalty for evil be suspended? If we are content to seek gratification in sensuality and self-love, why not let us thus enjoy ourselves free from consequent suffering? The answer to this has already been given, in the statement that discord or disharmony in our relations to God and the ends of our existence is suffering. The Divine nature being love, he can but outflow in the conatus to bless. There can be no purpose in love other than to create a recipient form of his own infinite fullness. The Divine love can never be satisfied nor the ends of Divine wisdom achieved by anything less than this. What complacency can we imagine God to have in a devil-form as the outcome of his creative work?

"Besides, an existence fixed in evil would be no boon but an inconceivable calamity. Imagine a band of people wholly given over to lust, self-love, and hatred, unmodified by any pure thought or good affection, even granting (if it were possible) no positive pain to attend such condition, would not extinction be preferable?

"It is impossible, as we have said, from the very nature of God and of man's necessary relation to him, for man to be happy but in a state of conscious union with him, and in reciprocation of his love. As it is the very nature of God to go out in love, seeking to give himself in blessing, so it is the correlative nature of man to be a recipient of life, and to require for his

happiness the fullness of the Divine inflowing. And hence it is his nature to experience in the absence of such consciousness of God, an emptiness, an aching void ; and to suffer, in the ratio of his perversion and conscious alienation, pain and sorrow. The cry of the soul, in its sense of need, is expressed by the Psalmist : ' As the heart panteth after the water-brooks, so panteth my soul after thee, O God.' And the results of perversion are disclosed in the request of the rich man in Hades for a drop of water to cool his parched tongue.

"The yearning love of the Father to bless, to seek, and to save is exemplified in Jesus Christ. The very object of the Divine Incarnation was to bring heaven down to man. Christ is God the Father in his world, reconciling it to himself. Jesus Christ, the Son, is God in our humanity ; he is the Word made flesh ; he is God brought down to the plane of the natural and even to sense apprehension ; he is the good shepherd going out upon the mountain to seek his lost sheep. ' God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life.' In him is life. He is the Way, the Truth, and the Life. He gives to all who come to him rest and peace. He is made wisdom to us from God — even righteousness, sanctification, and redemption. ' He that drinks of the water that I shall give him,' said the Lord, ' shall never thirst. It shall be in him a well of water springing up into everlasting life.' ' Ye are complete in him.' He satisfies every need of the soul.

“‘He is made wisdom to us from God,’ says the Apostle. The word wisdom signifies the truth as to our relations with God and with our fellow-man. These generically comprehend all truth. All truth springs out of these two fundamental relations. ‘In God we live, move, and have our being.’ Again, ‘Ye are his offspring.’ Humanity is in God. He is the all of life. Man’s life is only God’s life in him. The Lord Jesus was and is God manifest in human form. He said, ‘I am the vine, ye are the branches.’ And he prayed, ‘Thou Father in me and I in them, that they may be one in us.’

“But it may be objected that he was speaking here not of humanity in general, but only of his disciples. True, but the only difference between his disciples and others was that they recognized and consciously realized their life in God, while others did not. The difference was not a matter of absolute difference of relation to God, but only one of conscious perception of that relation. The mere opening of the spiritual perception so as to recognize the truth that in God we are and that the Divine life in which we are is manifest in Jesus Christ, makes all the difference between saints and sinners. Such opening of the eyes to see the eternal fact is faith. There can be no actual spatial separation of man from God. The only separation possible is in man’s false conceptions in the natural mind, of his relations. He may, and in the unregenerate state he does, think of himself as having life in himself, and of God as a personality spatially distinct from himself. But if men are

branches of Christ, the vine, or as the Apostle expresses it, members of the body of Christ, then the race is an organic unity and not so many distinct monads without any necessary community of life. Co-eternally in God, all the race has ever been an organic unit with one common life. In Jesus Christ, this unity with God and man is manifested in the natural degree and is by the believer recognized. Such recognition is faith, and faith makes the Christian.

"But the world, in its wisdom, knows not these truths. It founds its notions on sense appearances and assumes that God is spatially posited off in some remote part of the universe; that man deals with him as an independent individuality — as Jones with Smith; that each man is constituted with a self-inherent life absolutely distinct from others and indestructible as the very Divine himself. Milton expressed the common idea in making his Satan defy the thunderbolts of the Almighty, boasting that he was immortal as God. The world in its wisdom thinks that the end to be accomplished in order to salvation, is the bringing of this personal selfhood into conformity with the law of relation to God in order to make it holy.

"From this view, suppose one to recognize the truth that man should love God supremely and the neighbor as himself, still his idea of salvation can be no other than that of forcing the natural selfhood into obedience, thereby rendering it in God's sight, good. As to his fellow-man, the attempt to realize a practical unity is not thought of. He would regard any one who should advocate it as a crank or a fool.

“Many are making just this mistake, and the results are manifold and varied according to the exact mental attitude of the percipient. If he be a mere moralist, he will satisfy or attempt to satisfy his conscience by balancing some imaginary meritorious deeds against his evil ones and thus adjusting the scales. If he be a Christian legalist, he will seek by acts of obedience, by pietism, by ceremonialism, etc., to render his personal self holy. He will be very faithful, it may be, in church going, in keeping the letter of the Sabbath, in tithing the mint, and the annis and the cummin, and will be zealous in judging others. If by all these means he succeeds in keeping down conscience, he blossoms out into a pharisee, all coated over with a glamour of self-righteousness. But if with all his efforts, his conscience will not be downed, but persists in its condemnation, he will tell you in sadness that he hopes he is a Christian but

“‘Oft it causes anxious thought,
Am I his or am I not?’

“Or still again, one may hush the clamors of conscience and galvanize his personal selfhood into a sense of peace and confidence by falsely applying to this personality the spiritual promises of the Word addressed only to those who have crucified this self and attained the Divine selfhood in Christ. One may get such confidence by an act of obedience to an external ordinance. He reasons thus: God’s promise is to those who do so and so, who are baptized, etc. I have done this, and hence, I am safe.

I am of the number of those of whom it is said, 'There is now no condemnation to them who are in Christ Jesus.' His natural selfhood he imagines is sanctified by this obedience to an ordinance. All this is the wisdom of the world that knows not God, but goes about to establish its own righteousness.

"Again, much of the so-called saintship of the past, and much of the holiness idea of the present day, has a tinge of this wisdom of the world. In general, whatever tends to set one off from others in a fancied sense of personal superiority is of the wisdom of the world. The wisdom of Christ loses sight of self and knows no goodness, truth, or love, or spiritual excellence but in God. It seeks to lay down all thought of self and so to enter into organic unity with God in Christ, as to know no other self than him. Such is its abnegation that even the demand of self for recognition in order to condemnation, becomes an impertinent intrusion. The feeling is, 'Of course self is nothing and God is all, and the semblance of any other thought is an absurdity.'

"The Apostle describes the sense of self-abnegation in the language: 'For I through law, unto law died; that unto God I might live. In conjunction with Christ I have become crucified; nay, living no longer am I, but living in *mé* is Christ.' The word law is the comprehensive term of the Apostle to designate that state in which by any means whatever the effort is being made to sanctify the personal selfhood—to save the life instead of losing it—to save the personal self by making it holy.

"The truth must be learned that this natural self was never intended to be made holy nor saved. It was never intended as other than a temporary structure auxiliary to the erecting of a spiritual building, eternal in the heavens. It is but a matrix for the inborning of the spiritual man. Having performed its mission, and in the act of performing it, it dies. It is replaced by the Divine life inflowing. The attempt to save it is to act from the standpoint of the law, or the old covenant of works.

"In all cases, however, the first movement of the soul Godward is upon this plane, in as much as an effort to save the personal self is the first step toward the despair that leads to Christ. The man sees himself out of harmony with God and in a state of condemnation. He realizes that he does not love God nor his neighbor as he should. So he sets about amending his ways. He sets a watch over thought, word, and deed. But his efforts result in more fully revealing his shortcomings. He is brought finally in despair to cry out, 'Who shall deliver me from this body of death?' The answer comes, 'Jesus Christ.' Thus he is led to abandon all thought of self-merit and to look only for life and good in Christ. The law becomes a schoolmaster to bring organic unity with Christ. The result of such unity is that Christ becomes the believer's righteousness or justification. Our relations toward God become adjusted. The sense of condemnation is lifted. Conscience ceases its accusings, but becomes rather a fountain of peace in which the soul bathes in transports of delight.

'There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' At one with God, there is no ground of condemnation. The old self is crucified. Self lives no longer, but in self Christ lives.

"Another consequence is sanctification. That is a working within every faculty of a love for and a sense of purity and a shrinking from everything ignoble, unclean, profane, or unworthy a child of God. This term broadly comprehends the development of the life of God in the soul, the infilling of all the faculties with love, accompanied by an effort after perfect conformity with Eternal Truth. It is the organizing of the whole man into the image of him who brought the soul out of darkness into his marvelous light. Righteousness, or Justification, has reference to the appeasing of conscience by the rectifying of our relations toward God; sanctification includes the whole subsequent work of growth in love.

"Redemption is the third and last of the results mentioned by the Apostle as springing out of union to Christ. We are taught everywhere in the Scriptures that this world is under the dominion of an evil power called the devil, or Satan, to whom the whole race-body is in bondage. This monster-evil force is distinct from our race. So much we know. We need not now inquire who, whence he is, or why he exists. It suffices in this connection to know that he is in the world and that according to Christ he is the author of all earth's woes; and further, that to deliver us from his power is primarily and comprehensively

the mission of Christ. The Lord teaches us that there is no good but in God and no evil but from the devil; that consciously we are hence only recipients of life from God or from the devil; that we are servants of him to whom we yield ourselves as recipients; that we cannot in our own strength deliver ourselves from the devil any more than we can make one hair white or black or add one cubit to our stature; and that it is only by vital conjunction with God in Christ that there is deliverance for us. By such union we become insulated from the life of evil, and become imbued with the life of God in Christ. His life and ours become one.

“The having dropped away from the selfhood and having come to recognize all truth, love, or other manifestations of the Spirit as only God’s life in us, we are freed from the temptation to self-righteousness. And on the other hand, recognizing our false and evil thoughts as not self-generated, but as an influx from the devil, we are not cast down by them nor self-condemned.

“We can exultingly exclaim with the Apostle, ‘Who shall lay anything to the charge of God’s elect, or chosen ones?’ Like the Lord in the wilderness, we say, ‘Get thee hence, Satan.’ I don’t accept your suggestions, nor adopt them as mine nor as belonging to me or springing from me. My life is hid with Christ in God. It is written, ‘Thou shalt worship the Lord thy God, and him only shalt thou serve.’ Thus the believer being lifted out of the murky atmosphere of either complacent self-righteous phariseism or of

torturing self-censure, rests in peace, basking in the sunlight of eternal truth. And again, as to the distressing fears of whatever kind that render the life of the non-Christian a burden, he is panoplied against them all. He has eternal life, and therefore has all possible good. Wherever he may be or in whatsoever condition, he is in Christ and cannot but be blessed. He cannot fear death, for he has the life of him who has power over death. He cannot fear temporal want, for he has the promise that to him all temporal good shall be added. He cannot fear afflictions of any kind, for these are but ministers from his Father to lead him heavenward. He cannot in any wise fear for himself. And as to his loved ones, the same Father's hand which is his own strength and stay, he trusts to guide and sustain them.

"Besides all this, he realizes a fulfillment of the law of righteousness, in his conscious Divine selfhood. As a result of conscious oneness with God and humanity and the merging of the individual selfhood into the universal, the law of life becomes to him love to God and the neighbor. Thus there is a spontaneous fulfillment of the spiritual precepts, given by Christ, which have ever been stumbling-blocks to the law-plane of thought and feeling. In Matthew we read: 'Ye have heard that it was said: "Eye for eye and tooth for tooth. But I tell you not to resist evil; on the contrary, whoever smites thee on thy right cheek, turn the other to him also." Ye heard that it was said, "Thou shalt love thy neighbor and hate thine enemy. But I say unto you,

love your enemies and pray for those who persecute you, that you may become the sons of your Father who is in the heavens. . . . Be ye, therefore, perfect as your Heavenly Father is perfect.”’

“The spiritual law of love to God and man had been given to the Jews in the writings of Moses. But from the standpoint of a belief in a distinct, autocratic existence outside of and separate from the Infinite life, they recognized the impossibility of obeying this law of Love. So they explained it away. For love to God, they substituted a vast mass of formularies and ceremonials; and love to man they replaced by the maxim of love to friends, with hatred to enemies. Hatred to the latter was no less a virtue than love for the former. And to a degree, the same course has been pursued in the Christian world with reference to these precepts of Christ. It is assumed that as a matter of course, obedience to them is impossible, and that hence the Lord never designed that they should be literally obeyed. Even so spiritual a writer as Canon Farrar enters into a special plea to show that the Lord did not mean what he said. We must infer that Canon Farrar and the Christian world generally are still looking from the old time—the law-standpoint, and not from the mental position of a vital organic unity with Christ. For from a practical realization of oneness with God and man such love springs up spontaneously as the very law of life. God becomes the Divine self, and humanity becomes the enlarged human self. The fountain spring of the life is consciously realized

in the very deeps of Divinity and as being in its human expression one and undivided, the same life as that which animates all men and manifests itself in the varied forms of creation. All evil and falsity are perceived to spring only from false conceptions of these fundamental truths together with the lusts and self-love thereby engendered in the natural man. The neighbor becomes only the larger self, and to hate him or to seek his injury becomes the hating and injuring of self. Such hatred would be only opening the way for the devil to flow into one's self. The loving of enemies from this view becomes self-protection.

"In brief, we may sum up the results of organic union to Christ as comprehending deliverance from the devil with all that is thereby and therein implied. All the woes of humanity, all its perverted states of mind and heart, all its diseases and suffering of both soul and body, are of the devil. But Christ's mission was to destroy the works of the devil. He does this by having overcome all evil in the human nature of himself, thus organizing himself a Divine personal center in the natural degree, having all power in heaven and earth, whence and in which the Divine life with all the powers and beatitudes is freely imparted to whosoever will receive. We in him inherit into all the fullness of his holiness, life, and power. All our diseases and weaknesses and pains, whether of soul or body, are merely indices of the ratio in which we are failing to enter into our inheritance.

"The time is coming when all tears will be wiped

from our eyes, when there will be no more pain nor sorrow, sickness nor death. Why? Will it be because of any new feature or powers added to Christianity? No. It will be because men will have learned to avail themselves of the power and life now awaiting their appropriation in Christ. The river of life flows hard by the soul of each one of us. We only need to dip up and drink. We thirst and pine, are feeble and faint, fearful and timid, diseased in body and soul, hastening unto death and half dead while we live, all because we fail to appropriate the life and health and power which is ours in Christ now. We are complete in him now. We have only to recognize our inheritance in Christ and enter upon it, now. We have a right to claim in him all good now. We are in the Scriptures invited to take our place in the body of Christ, and in opposition to the devil's suggestions and accusations of weakness and sinfulness to claim soul and bodily health and purity.

"The body is an essential part of the man. It is the man thinking, feeling, and acting in the outmost range of his life. Christ's salvation is not partial or incomplete. It comprehends the whole man and includes complete deliverance from the devil's power, influence, and effects. It is to the uttermost. We all recognize the fact that redemption is to include the body some time. When? Is it a question of so many revolutions of the earth on its axis—or is it a question of soul state? The truth is, as to both soul and body, as to holiness and health, as to love and power, how far these shall extend and prevail in us,

depends solely on the degree in which we understandingly enter into the Divine fullness in Christ and claim our own, purchased by him for us and awaiting our appropriation. In Christ we have all power. Ella Wheeler Wilcox beautifully expresses this idea of our Divine inheritance in a fugitive little poem.

“ She says :—

“ ‘ There is no thing we cannot overcome.

Say not thy evil instinct is inherited,
Or that some trait in-born makes thy whole life forlorn,
And calls down punishment that is not merited.
Back of thy parents and grandparents lies
The great Eternal Will! That, too, is thine
Inheritance :— strong, beautiful, divine ;
Sure lever of success for one who tries.

“ ‘ Pry up thy fault with this great lever — Will.

However deeply bedded in propensity,
However firmly set, I tell thee, firmer yet
Is that vast power that comes from Truth's immensity.
Thou art a part of that strange world, I say ;
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are.
Believe thyself divine, and watch and pray.

“ ‘ There is no noble height thou can'st not climb ;

All triumphs may be thine in Time's futurity,
If, whatsoe'er thy fault, thou dost not faint or halt,
But lean upon the staff of God's security.
Earth has no claim the soul cannot contest.
Know thyself part of the Supernal source,
And naught can stand before thy spirit's force.
The soul's divine inheritance is best.' ”

“ Professor, I must encore you,” cried Mrs. Priest, clapping her hands. “ That is just what the world

needs to-day. You have said just what I have been longing to hear for years. I have dimly seen this vital union to Christ to be the essential feature of Christianity, and have endeavored to show it to my husband, but he has been so steeped in his formulas and creeds that I could not get him even to look in the direction I tried to point him. This is a living gospel and must be to him who receives it the power of God unto salvation."

"I am greatly pleased to hear you speak so, Mrs. Priest. I am quite sure that a practical realization of vital, organic oneness with God in Christ is the truth now needed by the Church. But to get this understandingly there must be a radical change in the point of vision whence the whole realm of theological and psychological thought is viewed. There must be attained a spiritual conception of truth founded on a true spiritual philosophy. There must be a radical change in our method of thinking of God, of humanity, of Christ, of nature or the phenomenal world, of man's relations to God, etc., ere much advance can be made in the direction of a vitalized Christianity. In other words, materialism must be uprooted from the popular mind. As long as the conception of nature is held that there is a substance other than God underlying nature's appearances, of which these appearances are properties and manifestations; that by consequence, God is essentially separated from man and from this matter substance, dwelling off in some remote point in space; and that man is endowed with life inherent, and is thus in

essence other than an expression of the Divine, — as long as such materialistic conceptions prevail, it is impossible that this truth of organic unity with God in Christ can be clearly and consistently apprehended, or that man shall love God and the neighbor as the law of relation requires.

“But a change is rapidly coming. Materialism is on trial in the minds of thinking men. The facts of man's alienation from God and his consequent condemnation and suffering; of his deliverance through the life, death, and resurrection of Christ, etc., viewed from this materialistic standpoint, become, as shown in the essay of Judge Wise, hideous caricatures of the real truth. The difficulty lies not with the facts, but with the explanation of them. To those who look at those facts and describe them from the sense point of vision, and so quote the literal expressions of the Scriptures as in all cases being the absolute truth, we might respond: Certainly you are right, and there need be no contention between us. Looked at from the outside, these facts present just the appearance you describe, and your explanation is a legitimate deduction from these appearances. But we should remember always that there are two sides to truth, an outside and an inside, the form and the essence. They are not inconsistent with but supplementary to each other. Either of them without the other is only a partial view, and may, in fact, become a monstrous perversion. Come, now, let us reason together. Let us together view both sides of the shield.”

“Now, Professor,” said Mrs. Goode, “if you will do

for the hell question what the sermon read has done for that of the Atonement, I shall be under obligations to you. Ever since Dr. Manuel's brilliant failure to elucidate the matter, the subject has been haunting me."

"I have," responded the Professor, "just received a book written by an old college classmate, which embraces that subject. I think it probable that a review of the work, particularly with reference to this point, would, at the present stage of our investigations, be entertaining and instructive. It will be the program for our next meeting."

"If you have a moment to listen," exclaimed Miss Wise, "I would like to read a few words from a letter just received from a former schoolmate. The thoughts are somewhat along the line of the law of the spirit as presented in the sermon."

"Please read," was the general response.

"My friend writes: 'I don't care so much about what people think of me; but I do like to be let alone. I don't like to live in an atmosphere where everybody is on the *qui vive* to find or pick some flaw in his neighbor and make such things the staple of conversation. I don't expect people to be perfect. I even expect to find, on close examination, serious faults in my friends—those whom I hold closest to my heart. We all inherit into a sphere of deviltry reaching back to Adam, and with all of us it is only a question of how much or of what quality of this infernalism has been dealt out to each. For any of us to busy ourselves making faces at our neighbors

or calling them names because of their evil states, is for the pot to call the kettle black, or one small-pox patient to be abusing another because the latter is broken out more than himself. What we want to do is to look beyond the mere mortal of all to the perfect spiritual man that is to be built upon this external, imperfect seeming. I like the Prodigal Son, and I don't like the boy that stayed at home. I don't like the I-am-holier-than-thou spirit at all. . . . I am trying to cultivate that spirit that blames no one, but helps all. If another is burdened with a hereditary, limping, faltering, weak, or vicious mortal mind and soul, then what? Shall I add to his burden by loading him down with my contempt? Shall I add to his suffering by thrusting him through with darts of cruel thoughts? Or rather shall I not say, "Poor fellow! You have a heavy load to carry. I will lighten it as much as I may by enveloping you in an atmosphere of good. You must suffer by reason of your infernalized state. I will deliver you from it as far as I may be able by sending you thoughts of love."

"This is Christianity. It is common sense as well. It is the only means of protecting ourselves against the inflowings and dominance of hell in our own souls and bodies. Every evil thought of another indulged, every harsh judgment, opens the way in us for hell's inflowing and fixes us in the clamps of infernalism. We can't afford to think evil of others, no matter what they do to us or to others. "Judge not, lest ye be judged; for with what judgment ye judge ye

shall be judged." We need not assume to be idiots and declare people good and faultless when we see by their actions that they are not. "By their fruits ye shall know them." Certainly. What I mean is that although we may see by their actions that they are infernalized and suffering hell torments, we are not to allow in ourselves a feeling of antagonism to be aroused; but should rather in love go out to them, affording them, as far as in us lies, the help they need. Strength is debtor to weakness precisely in the ratio of its superiority. In the degree in which I suffer myself to become angry and resentful at some personal affront or even at any amount of personal injury and strike back in thought, word, or deed, I am placing myself on the same infernal plane, and drinking the same spirit as he who does me the injury. If I do good only to him who does good to me, what thank have I? Do not even the publicans (people who are controlled by the world spirit) the same? "Do good to the evil and the unthankful," etc.'"

XVIII.

BOOK REVIEW.

THIS work is the expansion of a sermon from the text, "Thou shalt call his name Jesus, for he shall save his people from their sins."

The subject naturally falls into two divisions, viz.: the Man Jesus and his Mission. Upon the discussion of Part I. we need not dwell. Suffice it to say that a very graphic and faithful description of the Man is presented, portraying his Divine Genesis, his sinless, and altogether extraordinary life and works, his resurrection and subsequent appearance to John on the Isle of Patmos, proclaiming himself the First and the Last, the Alpha and Omega, Beginning and the End, the Almighty. The author justly concludes that as a historical character, there is no way of accounting for Jesus Christ other than on the hypothesis of his being, as he believed himself to be, and as was claimed for him by his biographers, the Christ of prophecy, the "Word made Flesh."

At the threshold of the second division of the subject, the question is suggested, From what is man to be saved? This leads to the consideration of a prior question, viz.: What in the normal condition of the race, or that of sinlessness, would be the process of its evolution? Of this we happily have a perfect

example in Jesus Christ. He was, as a man, the race representative, showing us what man is. In his development from infancy to complete consciousness with the Father, in body as well as in Spirit, his sufferings excepted, he but exemplified the normal evolution of the race and of each individual of the race, had error never entered. He knew no sin in himself. He grew to manhood as other men, and thence evolved in every faculty of his entire ego, down to the very flesh and bones of his bodily organism, a consciousness of Divinity. And what he did is what every individual of the race would do through a regular process of growth but for the obstruction of perversions in the natural mind. Indeed, such is the experience that awaits those who shall be born into existence after the process of race-deliverance now going forward shall have been completed. Every child then coming into the world will as naturally and unobstructedly unfold Godward as a flower opens its petals to the sun.

But what now hinders? In answering this question, the author assumes the truth of the literal statements of the Scriptures, that from the beginning there has been, somehow, for some reason, and from some source outside of our humanity, an influence causing mere appearances to be taken as realities, and infinite verities to be regarded as mere phantasms. This power or influence, termed the devil, Satan, the old dragon, etc., has held the race under a sort of hypnotic bondage. To deliver the world from this spell, and thus to destroy the works of the devil,

was the mission of the Christ. In himself, he has established a Divine focal center whence radiates power for the deliverance of all who become receptive of his outflowing Spirit. His life, his truth, his goodness, his will, his power, await appropriation by all who will receive them. "Ye are complete in him," says the Apostle. In the author's view, the race is one organic body, and not so many independent dissociate atoms. The whole body is undergoing the delivering and transforming process as a one, and it is only in the salvation of the whole that any one can attain full fruition of blessedness. I will now read from the book :—

"The soul has being in Spirit and expression in the body. The consciousness of man may become opened into the region of his Being in God, and thus beyond the mere existence state. Man's potential individuality in God is essentially Divine, but as an actualized individuality, possessing a time and space consciousness, he is other than God in seeming and must ever remain so. The innermost point of his consciousness, therefore, is what we have termed Spirit."

In order to understand the author's thought, a little explanation may be needed. He holds that man as a germinal individuality has been an eternal inherency in God, and that birth and life in the existence state is but the development of that germinal possibility into realized actuality. As an existent being, man is composed of spirit, soul, and body. The Spirit is the innermost degree; the soul an outer extension and expression of the spirit; while the body

is the externalization of the soul and through the soul of the spirit. The soul is thus an intermediate between the spirit and the body. It is the seat of conscious mentality and volition. The body is its servant, its image, reflecting its states of thought and affection. The body ever tends to take on beauty or deformity, sickness or health, strength or weakness, according to the soul's behests. The sin of the soul shows itself in the body, and health or disease in the soul thought tends to work itself out in the body. If the soul holds that the body must be sick or weak, such becomes the law of the body. Physical death is but the result of the soul's death. From this state Jesus Christ came to save the race. Here we will pause for a moment upon the author's teaching as to what death is. "Death," he says, "is the cessation of consciousness upon any plane of thought and feeling, of which the term is predicated. The body dies when it ceases to be animated by conscious life. So the soul dies when conscious life ceases upon its plane. In the Scriptural sense of the term, death means a state or condition which tends to and ultimately in a cessation of consciousness. 'In the day that thou eatest thereof dying, thou shalt die.' That is, the process is set up, tending toward a cessation of consciousness. 'The soul that sinneth, it shall die.' God being the only life, the all of life, it follows that permanent or abiding life in man who is the mere recipient of life, can come only from his receiving the life of God and making it his own. Indeed, the life which man possesses as a personality aside

from God is not real life, but only a seeming. 'He who believes not in me,' says Christ, 'is dead already. And this very seeming must cease, whether it be of the soul or the body. Eternal or age-abiding life is God's life consciously received and appropriated, in such way as to make it our own. This is offered to us in Jesus Christ. The first expression of the death consequent upon failure to accept the Divine Life is the dissolution of the body. Then follows upon all the unregenerate, a similar soul catastrophe called the second death.'

"The end to be attained by existence is the opening of the natural consciousness into the realm of Spirit and organizing the natural degree into unity with the Spiritual. At birth, man has consciousness only in the external, natural degree. Growth to manhood is only the completion of the process of fully developing the existence degree as a matrix for the inborning of the Spiritual. This end being attained, one or other of two things must take place. The soul must turn to Spirit and seek its life therein, and thereby open the way for the Spirit's inborning, and the vivification and eternizing of the soul and hence of the body, or the soul must turn outward to the sense realm of shadows and close the avenue spiritward. The former is regeneration — the second birth, the saving of the soul; the latter is termed the losing of the soul. Salvation then consists in the organizing into the soul of a consciousness of Spirit. It is a displacing of the natural or sense consciousness and the replacement thereof with a Divine consciousness.

“Full salvation of course consists in bringing the thought and affections into conscious unity with the Divine upon every plane of life, that of the body as well as of the soul. But up to the present, salvation has been limited to the soul, the body not participating in the redemption of Christ. The reason for this has been that the thought of the race has been so materialistic as to preclude the possibility of a faith that would open the way for the organizing of the Divine into the external corporeal degree, after the likeness and example of the Christ. A man's thought states, that is, his faith determines the quality and extent of the Divine influx. But with the common idea of the substantiality of matter such as the race has held it, there could be no basis in the mind for a belief in the Divine immanence in the body working its regeneration. Hence, nothing remained but that it should die. This death is not a permanent or endless state, however. Man was generated to be regenerated. This is God's purpose and it will be accomplished. The words of Christ to Nicodemus, ‘Ye must be born again,’ or from above, are of universe-wide application.

“This regenerative process, the opening into consciousness of God within, must take place with all humanities everywhere. This is God's method of creating angels or saints, if you please. In worlds where there is no deflection from the line of moral development, the child grows up, matures the external degree, and then unfolds gradually and normally into consciousness of God within. But in

our world, where the natural is drawn aside by the hypnotic influence of the devil, the process becomes complicated and difficult. In the first place, a consciousness of the very existence of the spiritual can come only by the special influence of the Spirit flowing from the risen Christ. By this means there is generated a perception of alienation from the truth in thought and affections, called in the old terminology, conviction. Following this comes an action of the will, a turning away from the evil and the false, to the good and the true, as far as perceived. This in the Scriptures is called repentance. A continuance of this process, that is, a persistent walking toward the light, leads finally (quickly or more slowly, according to circumstances), to such an intense realization of God as the only good, and such a reliance on him as the only source of life as to bring the percipient mind into a state of at-onement with him. This has been called conversion. Now commences the Christian life of denying the old self and implanting the Divine into every faculty. This process has been termed sanctification. Faith is the perception of the truth from its first dawning to its culmination in conversion, and thence onward into the completion of the process in perfected transformation of the whole man into the Divine image, that is, the establishment in God of his every range and degree of consciousness." . . . Again we read :—

"We now come to consider the nature of the corporeal body, its death and resurrection.

"The body is only the outermost degree of the ex-

ternal range of existence. It is merely the externalized thought constituting the boundary of the organized spatial expression of the external consciousness. It is as much an essential part of the man as any other range or degree of his existence. In the process of normal, regenerative development, the bodily consciousness ought to be and would be opened into the Divine as surely and fully as that of any other degree. Thus it would gradually take on the likeness of the spiritual degrees; would in fact become spiritualized and so fade from mere physical perception as did the body of Christ from the vision of his Apostles at his ascension. There would be no death, but translation instead.

“But the mental state of the natural mind in our world is such as to preclude man’s faith extending to the regeneration of the body.

“The fixed idea is that the body is other than the man, that it is a substance entirely distinct from the soul or Spirit, having its own laws and forces; that the soul, the man, is intended to occupy this frail, dissolving bodily structure, composed of matter substance, only for a time; and finally, the body having served the soul’s purpose of giving it temporary lodgment, is laid aside. Such being the fixed state of the common thought of the race, there is no possible basis therein for the idea that the body can be or was intended to become infilled with the Divine life.

“The faith of Christians, therefore, has thus far extended only to the regeneration of the soul. Faith, the perception of the truth and the consequent open-

ing of the consciousness and receptiveness of the Divine influx, has never been extended to the body.

“Hence, in accordance with the dictum of Christ, ‘according to your faith so be it unto you,’ nothing else has been possible but that the body should be separated from the soul, that is, that the consciousness in the corporeal degree should expire in the catastrophe of death. Jesus alone of all the race conquered death. He did this simply by an understanding of the truth as to the true nature of the body, and thus extending his faith to the body and Divinizing his whole man down to the lowest bodily senses. Thus, as he said, he was not spirit (in the sense they thought of spirit), but he had become Divine in the very flesh and bones. So, says John, shall it be with us. ‘We shall have bodies like unto his glorious body.’ The time will come when death shall cease. There will be such an understanding of the truth, and such a faith based on that understanding, that the lowest bodily senses will become receptive of the Divine. There will become a consciousness of oneness with the Father even in the bodily organization.

“All this the Apostle Paul saw and discussed in that notable fifteenth chapter of I Corinthians. The resurrection taught by the Lord and his Apostles consists simply of the regeneration and salvation of the body. In the twentieth chapter of Revelation John speaks of a first and second resurrection. The first resurrection consists of those who have so lived as to be capable of perceiving the truth on this sub-

ject, and thus of entering into its fruition. At a certain stage of the race-development yet to come, all, not only those on the earth at that time, but all who shall have passed on, who have in their lives become sufficiently receptive of the truth, will be partakers of this first resurrection. But others who are in the mere incipient stages of the regenerative process will not be able to enter into the practical fruition of this truth till, by the further evolution of the race, they can, through their connection therewith, be lifted into this higher condition. Over the first class, says the record, the second death has no power. They have no incrustation of error clinging to them by which they are in any degree, even for a time, drawn into bondage of the dragon. They are prepared at once to enter in with the Bridegroom. But with others, while they may have the root of the matter in them, while they may have formed a groundwork of regeneration, the tree has not grown, the superstructure has not been built. They are saved, but as if by fire. They have their lamps, but no oil in them. So the door is shut against them. They are unable to perceive and receive the truth of a full bodily salvation. Hence, they are shut out and compelled to take up their abode for a time in the region under the dominion of the beast, where there shall be wailing and gnashing of teeth (the clashing of external falsities). Here must they abide until this external consciousness in which their error has its lodgement is destroyed, and thus until the accomplishment of the second death. The first death has been in laying aside the

body. Now this second death consists of the further destruction of the plane of consciousness in which sensuous thoughts and loves have bound them, thereby preventing their advancement.

“This second death has permanent power over them only in so far as their falsity and evil are of the central loves, and therefore vital. Those who become organically fixed in the form of the evil and false as their ruling loves are cast into the lake of fire. There is no escape thence, but through an entire disintegration of their false and evil consciousness.”

I will next read a sample of the author's Scriptural exegesis as illustrated in his comment on the parable of the rich man and Lazarus:—

“On the face of this parable, it looks as though the rich man was sent to hell just because he was rich and the poor man was carried to Abraham's bosom because he was poor. Such is certainly the surface implication of the text, and indeed it is difficult to so interpret the language as to eliminate this idea. Let us see if we can get a consistent meaning from such literal rendering.

“We should first inquire what is meant by the terms rich and poor, as used here and elsewhere by Christ. His teaching is that God is the all, and that man in himself, that is, the seeming life-in-self-man, is naught. Whatever life, whatever good, whatever truth are manifest in man are but God's life and good and truth in him. Each man in his spiritual individuality is in form potentially an expression of a Divine thought.

“In his time and space expression, he is that form

actualized as seemingly a self-generator of life, truth, and love. To mistake this seeming for the absolute truth is to appropriate God's life and truth and good as his own, and to build himself up into a fancied inherently good selfhood. This, in the sense that Christ used the word, is the being rich! This was what the rich man did. He was good and wise in and of himself. He was clothed with the purple and fine linen of his self-righteousness and therein disported himself luxuriously every day. He might or he might not have had money, houses, or lands. He might have had no material possessions and yet have been rich. Such, in fact, was just the state of many of the Pharisees to whom Christ was speaking. The poor man, on the other hand, was one who realized that he had no good in his personality; he was one upon whom, in the Beatitudes, Christ had pronounced a blessing. 'Blessed are the poor in spirit: for theirs is the kingdom of Heaven.' He might or he might not have had property. His being rich or poor was simply a question as to how he regarded and used his possessions. Thus the rich man is a man who is so fixed in his selfhood as to shut out the influx of Divine life; the poor man is one whose abnegation of all good in himself renders him receptive of the truth which opens out into consciousness of God.

"The next question is, where was Abraham? The answer to that is, briefly, in Paradise. But where is that? It is that state of blessedness in which all whose consciousness has become united with the Divine, are resting and waiting until, in the prog-

ress of our race unfoldment, under the operative energy of the Holy Spirit flowing out from the risen Redeemer, the time shall arrive when they with all similarly constituted, whether they are living on earth or have passed beyond, may enter into the full and perfected state of salvation—a salvation of the external, bodily man termed by Christ and his Apostles the resurrection. This is the Paradise where Christ promised to meet the thief on the cross. It is where all who are fixed in the good are gathered in waiting. Hades is the word used here. It is the general receptacle of all who pass from the natural plane of existence. But in this sphere there are two divisions, viz.: Paradise and Gehenna. The one represents the conditions and abode of those grounded in good, the other the state and habitations of those steeped in evil. Their states are fixed. But as state in that sphere determines spatial conditions, there is a great gulf fixed between the good and the evil. But again, it is a spiritual law that thought makes presence. The fixing of the thought on another transports into his presence in the ratio of the thought intensity.

“It is a universal law that indulgence is lustful and evil orgies bring on reaction and suffering. The drunkard and libertine after a debauch and as a consequence thereof suffer. So in hell where there is no restraint upon indulgence, there comes proportionate reaction, and a flaming up of the lusts as a consuming fire. In such a state was the rich man. In his suffering, his mind adverted to Lazarus, who had probably on earth warned him of his pride and

selfishness; and by the very intensity of his thought, induced by the poignancy of his suffering, his presence is projected so that he sees Lazarus in Abraham's bosom in Paradise, and the colloquy ensues between them.

"As to the nature of the suffering which the rich man was enduring, that is implied in what has been said. The correspondence of love in externals is heat. Intense love becomes manifest as a flame. Lust, or self-love, externalizes itself as a lurid flame. In reactionary conditions in hell, its intensity is so great that it is felt as burning flames. Hell-fire, therefore, is simply the flaming up of the lustful desires.

"There remains now only one more question to be answered, viz.: How could the rich man have been in hell and yet had the good within him which is implied in the interest he takes in his brethren? He asked that they might be warned, lest they, too, should come to that place. The explanation of this is found in the fact that what constitutes hell is only a false state of perception in the external.

"The heavens of the interior man of the lost are merely quiescent. They are not unfolded so that ordinarily there is, as shown in the case of the Prodigal Son, a state of insane denial of the truth. But by coming through thought into rapport with the higher spheres, such an one may be lifted up so as to perceive the truth and for the time his interior man flow out and express itself. Such was the case with this man. But this perception was not permanent

because not of his true life. Upon the lulling of his torments and the resumption of his infernalized state, he would laugh to scorn the thought of there being any other good than that of the kind he was enjoying.

“The answer of Abraham that if they would not hear Moses and the Prophets, neither would they hear though one rose from the dead, means, that Spiritual truth is perceived and received not on external testimony or evidence. If one is prepared for a truth and receptive of it, he, upon its bare presentation, sees it in the light of its own rationality, and knows it intuitively. But if not thus receptive, no amount of evidence can make it truth to him, and to accept a spiritual truth merely on the ground of authority, or because somebody says it is truth, is not in fact to receive it at all. Spiritual truth is spiritually discerned. Hence the answer of Abraham that they would not hear though one should rise from the dead.”

I will now read an extract treating of Christ's temptation in the wilderness:—

“There comes a time in the history of every regenerating soul when he is called to separate himself from all human personalities and be alone with God. This time came to Jesus. His Spiritual development had hitherto been proceeding upon the interior plane. Consciousness of the Divine was being established upon the plane of interior thought. External, bodily conditions, though held in subserviency to the Spiritual, had not become consciously instinct with life

Divine. Jesus had therefore dwelt with his parents and was subject to the impress of natural social environments. As his biographer expresses it, 'He was subject to his parents.'

"But now the stage of development has been reached when the work of spiritualization must extend to the outermost range of thought. The body must become the conscious receptacle of the Infinite life. In order thereto, Jesus must retire from the haunts of men, must hush the clamors of sense and the demands of the natural life, must hold the bodily forces in a state of quietude and subjection, and listen, like Elijah at the cave of Horeb, for the still, small voice of God. Hence he retired into the wilderness and fasted, abstaining from nourishing and stimulating the natural life for a period of forty days. [40 is a symbolic number, and here denotes a completed state or experience.]

"During this period, the very bodily faculties became consciously opened into the Father and imbued with Divine power.

"The question now arose what to do with this power. He knew that it was not bestowed for his use in attaining any personal end, but only with reference to his mission into the world. Just upon this point rested the stress of temptation that followed.

"The natural reaction resulting from his long fast came and he was an hungered. The thought arose, 'I have the power to satisfy these cravings. Why not use it? I must sustain my life. The work before me all depends on that.' Thus the devil, with

all the force of all evil and falsity concentrated in him, flowed into Christ's thought and pressed him to an act which would have been a looking for life to material sources instead of to God, and which also would have been to use his power for personal ends. But Jesus stood firm. He answered, 'Man lives not by bread alone, but by every word that proceedeth out of the mouth of God.' The succeeding temptations to use his power for self-aggrandizement and to use worldly means in the accomplishment of his mission, he repelled in the same way, viz. : by referring to God as the sole Life and Power."

In his final summing up, the author says, "I have endeavored to show,—

"1. That Jesus is the Saviour.

"2. That, as such, his salvation must be as wide as the evils which it would save from. The remedy must be a complete specific for the disease.

"3. That the body, being an essential part of the man, must be embraced in the salvation provided. Otherwise Christ is not a perfect Saviour.

"4. Hence the doctrine of a resurrection follows legitimately and necessarily from the fact of physical death. The body must become the recipient of Divine life and power. The external degree no less than the internal degree of man must be saved from the result of evil, must be filled with the Divine.

"Jesus himself was in this respect our example. Our bodies are to be like his.

"But the question may be asked, Why is not the body saved now? Why this long delay? I might

answer this question by asking another, viz.: Why has the salvation of the Christ been so slow in extending to the soul degree of the mass of the race? The answer for the one will serve for the other.

"The answer, in fact, was implied in the teaching by the Lord that the kingdom of heaven was like unto leaven hid in three measures of meal until the whole is leavened. Thus the truth, the leaven, has been hid, but has been working, and will eventually leaven the whole.

"We have now arrived at a point where the results are beginning to show themselves upon the surface. In the progress of race evolution, we have reached the point corresponding to the Baptism and the wilderness temptations in the life of Jesus.

"The Divine forces hitherto working on the interior plane of the world soul is now to become manifest externally in the deliverance of the individual body from its weakness and maladies, and in freeing the body politic from its dominating infernalism. The present era and condition of things is thus described in Revelations: 'And I heard a loud voice in the heavens saying: Just now came the power, salvation, and the kingdom of our God and the authority of his Christ; because hurled down was the accuser of our brethren, he that was accusing them in the presence of our God day and night. . . . On this account be glad, O heavens! and ye who in them dwell. Woe to the earth and to the sea; because the adversary went down unto you; having great wrath, knowing that he has but a little season.'

“The battle has descended to the earth or outermost plane of thought. Here the dragon takes his last stand. How long it will be before his complete expulsion from the entire race-body we need not know. What we are most interested in is the knowledge that the way is now open to us as individuals for our having the Divine power (Michael and his angels) to enter in and cast out the dragon and establish his reign in our bodies. The light has risen upon the world, dispelling the falsity of matter-substance and life-in-self, with all their concomitant phantasms and evils. As Jesus said to Satan, so now we are enabled to say to pain, disease, and death, ‘Get thee hence, Satan.’ In the ratio in which we follow the guidance of the new light, will the body become open to the conscious influx of the Divine life, and the Spirit assert its dominion over the body, giving it health and transforming it into the Divine image. The body may now become in very truth the temple of God. The time will be, ere long, when the body, instead of growing weak and feeble with advancing years, will grow stronger and more beautiful. It will, instead of decaying, gradually unfold into the life and power of the Spirit. There will be no more death.

“It was never designed that the body should live permanently in the natural state. The use of the natural man is to serve as a matrix for the inborning of the Spiritual. A certain period is of course essential to its growth and development. Such period is normally man’s allotted space on earth. But in our

perverted race-conditions, the body being shut off from taking on its normal transformation in the reception of the Divine, as the period for such evolution advances, instead of growing strong nothing has remained but for the body to sink into a state of decadence and death. Hence old age with its decrepitude, its dimmed senses, its gray hairs, its shrunken limbs, its impaired mental and physical powers. All this is abnormal and the result of sin, and is all to be changed in the advance of race-evolution under the regenerating power of the Christ spirit."

This will suffice for the present reading. You will doubtless read the book for yourselves, and now I will only add that the realizing faith of which the author speaks as the heritage of the incoming age must be based upon understanding. The exact status of the race-mind at present is the opening out into the spiritual rational degree. From that standpoint the truth must be seen. Faith can no longer rest on authority. Truth must be seen in the light of its own rationality.

The present and approaching mentality of the race demands the why and how of things and will be satisfied with nothing less. In order to such perception of the truth and practical application as the author here portrays, there must be a rational understanding of man and his relations both to God and to external phenomena.

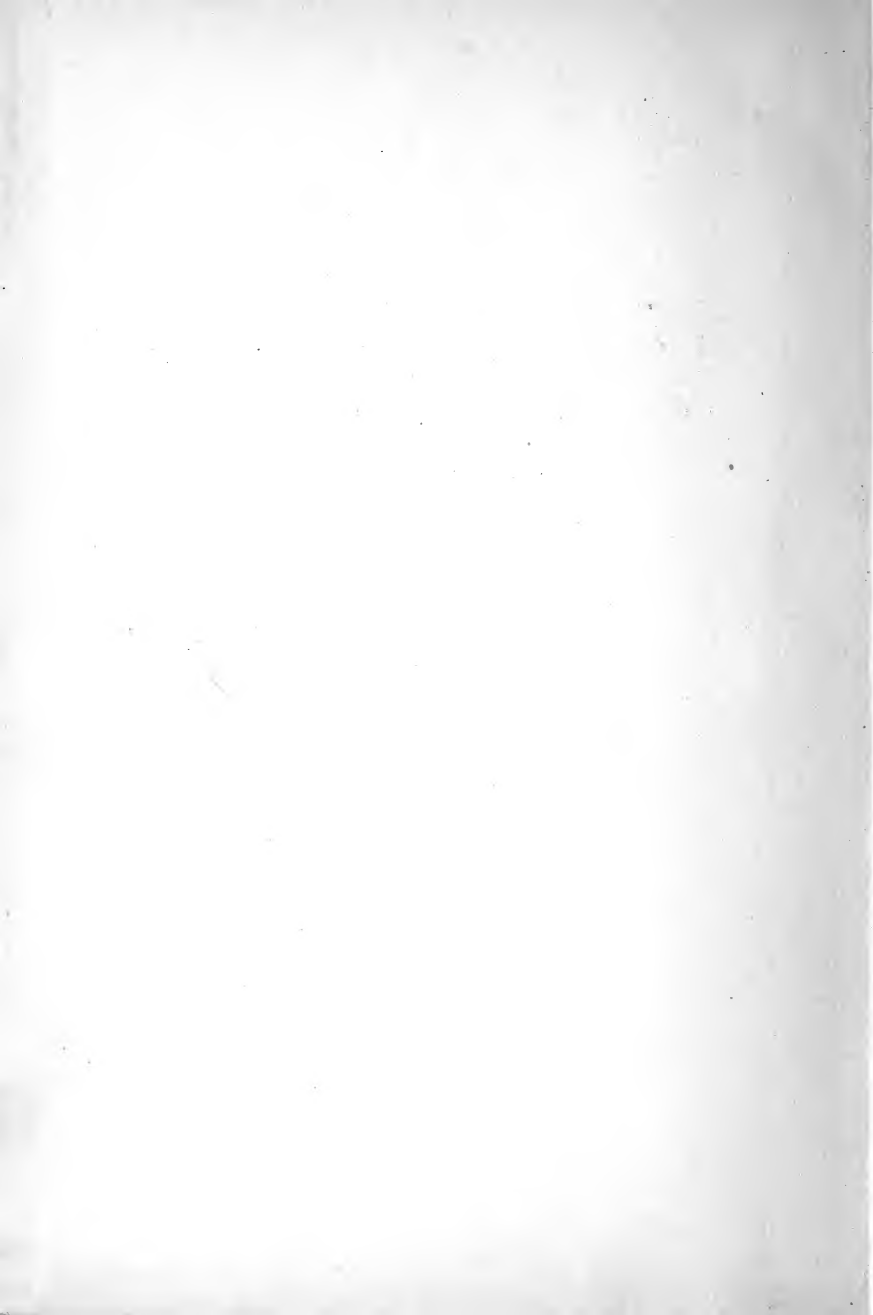
Specifically to this end we shall in our further investigations address our efforts.

It may be well here to briefly forecast our future course of thought.

Thus far we have been taking a sort of general survey of the historical and scientific or phenomenal aspect of the great realm of truth. We now come to consider its philosophy, afterwards to be followed by its practical application to the questions of the day.

Of necessity, even incidentally, the Biblical records must constantly come up for interpretation, illustration, or as the foundation of our thought. As we proceed, broad lines will open out, showing a perfect unity between Bible revealments and the facts and principles of mental and physical science, thereby furnishing to the receptive mind proof incontestable of the profound truth and the unique character of these writings. Under the new light, this marvelous book becomes an inexhaustible mine of spiritual wealth.

Let me express my pleasure at having the privilege of spending a season with a class at once so intelligent and so interested. Under such auspices it would be surprising indeed if our investigations should fail to be very entertaining as well as profitable.



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